

PROPHETIC PREACHING THAT ENCOURAGES THE EMOTIONAL
HEALTH OF LEADERSHIP IN THE LIFE OF THE
SANCTUARY AT KINGDOM SQUARE

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ABSTRACT

**PROPEHTIC PREACHING THAT ENCOURAGES THE EMOTIONAL
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This project assessed the impact of an emotional health curriculum on leaders within the Sanctuary At Kingdom Square, using relevant information, making the connection between emotional health and spiritual maturity. The church benefits as healthy leaders help create healthy churches. Emotionally healthy leaders help the church achieve its mission of making healthy disciples. The research strategy used was a curriculum for leaders consisting of sermons, Bible studies, and group discussions. Qualitative analysis was done from materials collected via surveys, questionnaires, and interviews. As a result, the leaders became more informed on how their emotional health directly impacts those they lead.

ACKNOWLEDGEMENTS

Many thank to the people who were involved in this project. To the writer's mentors, Dr. Rudolph W. McKissick Jr. and Dr. Harold A. Carter, Jr., thank you for your insight, wisdom, and encouragement along this journey. Special thanks to all of her peers in her cohort who enhanced her life and ministry through this journey. To the writer's peer associate and sister for all of her ministry journeys, Minister Shakina Dunbar, the writer appreciates you (sis) and is grateful that God has tied you together. You have been walking this season of preparation side by side and the writer will continue to be by your side as you labor for God's Kingdom purposes.

To the writer's professional associates, Rev. Dr. Leonard Hamlin, thank you for your love, support, persistence, and wisdom to push the writer to complete this project and give God, and it, her best. Dr. Harold Trulear, thank you for your expertise and insight into the nature of prophetic seeing, preaching, and living. To the writer's pastor, Rev. Anthony G. Maclin, thank you for your continued support of the plans that God has for my life. You birthed the writer into ministry and continue to be an example to her for loving God, living for God, and working for God and God's people.

To Apostle Terry Forbes for your time and contribution to a very critical chapter in this dissertation. Thank you for your continued willingness to *help*. To the participant leaders, thank you for sharing your lives with the writer and allowing this project to help shape you as disciples and leaders within the church. Your patience and commitment

made this project possible. As promised from the beginning of the project, your anonymity has been protected in this project and paper. You know who you are. Thank you again. May God bless and keep you all. The writer is blessed and richer, because of your investment and time.

DEDICATION

This project is dedicated to the writer's husband Christopher J. Forbes; the writer's promise from God manifested.

It is dedicated in the memory of her maternal grandparents Charles Waller and Doris Waller who gave her all of what they each had to offer in love, time, wisdom, and discipline.

It is dedicated in honor of Gloria Smalls, the writer's paternal grandmother who's strength carried her family toward greater. And in recognition of the writer's parents Ronald L. Smalls and Brenda L. Smalls; the writer's father, who sacrificed much so that she could obtain much and her mother, who is the walking embodiment of God's love.

To God be ALL the Glory, the honor, and the praise! This project would not have been birthed without the divine hand of God. Philippians 4:13 "I can do all things through Christ who strengthens me." Ezekiel 37:7a "So I prophesied as I was commanded..."

INTRODUCTION

Prophetic preaching must accurately assess the current climate, and stand ready to address the powers that be. The current climate of the church of the living God now finds itself in the midst of a transition. So much so that the private struggles of church leaders have now become public. The light has been turned on, and what could not be seen is now plainly visible. The very things we thought were hidden situations, struggles, sins, and strongholds; proclivities, passions, perversions, and pride; desires, diseases, dysfunctions, and demons have now been exposed. Mainstream media has had a field day reporting *dark* situations never intended to see the *light* of day. And just when we think we have heard it all here comes another one. If that one was not damaging enough, here comes yet another one. The reality for the 21st century church, however difficult to digest, is that perhaps our insides are infected, causing swelling that we at times presumably and incorrectly labeled growth. And the unclean has now oozed out creating quite a mess.

It is said that in order to destroy the army, take down, cripple, or taint the general. Likewise, if you want to destroy the body, attack the head. The adversary desires to destroy the church, and one of his greatest tactics is to strike those that are in positions of leadership. Leaders must embrace the connection between emotional health and spiritual maturity. The church is experiencing too many casualties of war, all because leaders refuse to be honest with themselves about where they are in their emotional states. Time must be invested in making the emotional health of church leaders a priority. The overall

health of any church or ministry depends primarily on the emotional and spiritual health of its leadership. In fact, the key to successful spiritual leadership has much more to do with the leader's internal life than with the leader's expertise, gifts, or experience.”¹

When leaders are not emotionally well, they are susceptible to fall into actions that do not line up with Christianity's core values. It is this reality that births selfish ambition, feelings of entitlement, extreme narcissism, roots of intense insecurity, sexual scandal, financial mishandlings, struggling to develop those coming under them due to feelings of competitiveness, and leading from a place of dictatorship that creates fear in followers instead of respect. The enemy uses all of these tactics to keep leaders tainted and entrapped. The researcher reflected back to January of 2011, when while seated in a morning session at United Theological seminary, Rev. Dr. Floyd Flake confirmed what the researcher knew would become this very doctoral project when he said, “In order to save the church we must deal with the emotional health of church leaders”.

As we are currently immersed in times that seem to encourage a Christianity of self-advancement above others, and prosperity at all costs, the prophetic voice is much needed. Prophetic preaching was used as the tool for this ministry model because prophetic preaching is charged with speaking truth to power. It has the unique ability to compel those in positions of power to do something that they are not currently doing. It is a call to pay attention to areas that may be consciously, or unconsciously, ignored. This ministry model is one the researcher visions to be transformative in nature, ushering a life changing experience for church leaders, and the life of the churches in which they serve.

¹Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids, MI: Zondervan, 2003), 21.

Hence the use of prophetic preaching, due to it carrying within itself a sustainable transformative element.

The truth of a thing is so often hidden or masked. It takes a level of courage, fortitude, and boldness to expose truth and allow it to speak what it must. Dr. Carolyn Knight states, “There is a tremendous amount of risk to take on the prophetic role as a preacher. To preach is to take a risk, but to preach prophetically is to take an even greater risk.” This researcher is willing to take that risk because she believes that this model is the prescription for the emotional dis-ease occurring with church leaders across the country.

If leaders are confronted with truth, it heightens the probability that they will embrace the importance of a close and continual examination of themselves as they go forth to examine and lead others. This model is needed as a first step to the journey of leaders attending to their emotional health. It is imperative that a case be made for how a church leaders emotional health impacts the emotional health of the church. It is not until the connection of the two is understood, that church leaders will be open to actually receiving emotional support.

This project attempted to encourage the emotional health of church leaders by guiding selected participants through a prophetic preaching/teaching curriculum. The project title was *Prophetic Preaching that Encourages the Emotional Health of Leadership in the Life of The Sanctuary At Kingdom Square*. Through Bible studies, sermons, small group sessions, surveys, questionnaires, and interviews, this model of ministry provided knowledge, insight, and truth in identifying the very real challenges leaders within the 21st century church face in their emotional health. The curriculum was

designed to awaken leaders to the negative impact that their unaddressed emotional challenges can have on them, their families, and the church as a whole. The objective was to demonstrate the power of the connection between a leaders emotional health and their spiritual maturity. As church leaders are led to face the reality of their inner struggles, the hope is that they will not continue to suffer in silence. Once the leaders of our churches experience a transformation and become emotionally healthy, so too will our churches be transformed and strengthened to meet the challenges of our day.

Chapter one, *Ministry Focus*, explains how the researcher's life experiences prepared her to explore this ministry project. The researcher, having gone through her own personal transformation toward wholeness, knows how important it is that leaders be emotionally well. In addition the researcher brings over fifteen years of clinical therapy experience to her ministry lens. The healing needed in this season in the life of the church, must begin with those charged with the responsibility to lead within it. The researcher and the church were uniquely poised to provide a remedy for the emotional health of its leaders.

Chapter two, *The State of the Art in the Ministry Model*, examines relevant literature on the subject of emotional health and church leadership. Each source is summarized and explored as to how it relates to this Project. The review of literature is divided into three subheadings, literature related to emotional health, organizations that currently provide clergy care, and emerging work in the area of emotional health as it relates to spiritual maturity. The resources provided valuable insight, wisdom, and tools on the importance of those being used to heal others, receiving healing themselves.

Chapter three, *Theoretical Foundations*, gives the theoretical foundations for the ministry focus on prophetic preaching as a tool for encouraging the emotional health of church leaders. The Old Testament saga of the prophet Nathan being used by God to expose truth to King David in 2 Samuel 12:1-13, coupled with the New Testament account of God using Jesus to expose truth to the disciples on why they were not able to discharge their spiritual duties in Luke 9:37-43; 46-48 provides the biblical foundation for this project. The historical foundation reviewed the development of the church in how they viewed and addressed emotional and mental health challenges through out history. The theological foundation looked at three separate but joint areas. First, the theology of leadership is examined, reviewing the biblical structure of leadership, and how the misuse of power can lead to crisis. Second, the theology of discipleship is highlighted to show the link between emotional health and spiritual maturity. Third, the theology of wholeness is explored to examine how a fragmented self affects one's personal and Christian identity.

Chapter four, *Methodology*, provides the research methodology and project proposal for this ministry project. Small group sessions, Bible studies, sermons, surveys as well as post questions are discussed as a spiritual treatment for this ministry model. The method of identifying participants, data collection, and data analysis are discussed as well.

Chapter five, *Field Experience*, chronicles the journey and the outcomes of the six-week project, evidence of growth, and content material of this ministry project. This chapter gives a week-by-week account of how the project was executed, along with the researcher's observations. In addition, this chapter gives the measurements and analysis

from the pre and post surveys, participant profile, post Bible study/sermon questionnaires, and workshop feedback. The chapter ends with a total project conclusion.

Chapter six, *Reflection, Summary, and Conclusion* reveals areas of reflections, evaluations, and summary of this ministry project. This chapter explores what the researcher learned through the process, ideas for further study, suggestions on how to better administrate the project. It concludes discussing the researcher's growth throughout this academic process.

Supporting documentation for this project can be found in the appendix.

CHAPTER ONE
MINISTRY FOCUS
Spiritual Journey

Khaalida Tahira Forbes has been called by God to provide some remedy to those that struggle with their emotional health. It is the researcher's background that has brought her to understand the impact that emotional health has on a healthy life lived. Khaalida Tahira Forbes was born and raised in Manhattan, New York. Her mother is the older of two children born to a retired nurse from Texas and an army veteran from New York. Her father is the oldest of eight born to a housekeeper and an owner of a bar, both from New York. Five years into the marriage, Khaalida would be the only child born thru this union on December 20th, 1976.

Growing up as an only child presented both positive and negative experiences. On one hand Khaalida enjoyed the times when all of the attention was singularly focused on her. Not having to share was beneficial when it came to toys, clothes, and household space. However Khaalida spent so many hours alone that she found creative ways to keep herself entertained. One of which was her consistent observation of others. Human behavior became fascinating to Khaalida; a fascination that would later transition her into becoming a social scientist.

The researcher's parents worked long hours when she was a child. As a result she became a latchkey kid. When school was over Khaalida could never go home like the

other kids. She envied that they had parents to pick them up after school. They had mom's that baked them cookies and made them snacks. But not Khaalida, she was always headed home alone, to after school programs, homework halls, or gymnastics. All the while walking thru the streets of New York alone and observing everything and everyone she saw. Khaalida's parents looked for anyplace that would watch their daughter and keep her occupied until the evening when they could finally come to retrieve her. What she does recall is that once they got home, it was so late that there was only time enough to get ready for bed. She does not have many memories of quality time spent with her parents during the week. Looking back on it she wishes they could have been more intentional in creating memories, however their absence has caused her to understand the sacrifices that leaders and leaders families make so that many can be blessed.

What Khaalida loves about God is that God is concerned for what we need. In that, in spite of the fact that her parents were not available, her maternal grandparents were. She often says that her grandparents were actually the ones that raised her. Khaalida's grandparents lived in Haverstraw, a very small town in upstate New York. She would spend every single weekend and summer with her grandparents. The memories that Khaalida longed to have with her parents, she shared with her grandparents. Being older they had the time and resources to spend developing Khaalida into the woman that she is today. Her grandmother taught her to love people in spite of how they treat you. It was Khaalida's grandmother that first challenged her to not only identify what people do, but to question why people do what they do. While her grandfather ignited in her a love for knowledge.

The best thing that Khaalida's parents could have ever done for her is to introduce her to Jesus Christ. The Bible says that if you train up a child in the way that they should go, when they are old they will not depart from it. Khaalida will forever love her parents for raising her to know and have faith in God. Her formative religious experiences started during her membership at her home church that she grew up in. She was an active member of Fairmount Baptist Church in Haverstraw, New York under the Pastorate of the late Reverend Lawrence E. LeMay. It is here that she learned what is still an essential principal of her religious faith and that is *service*. Khaalida was raised that you are called to serve, blessed to serve, and anointed to serve. She holds in her heart that truly 'the greatest amongst you shall be your servant' (Luke 9:48b). So as God grants increase, influence, and opportunities it is to be used for service to others and the advancement of God's Kingdom here on earth. This is how she views ministry even up to today.

Even though Khaalida was able to have a balanced life in having friends, going to the mall, movies, plays etc., she spent the majority of her time in church. Church in the early 1970's was family oriented. It was where everyone came together to fellowship. Even in regards to social concerns, community issues were discussed and strategized at the church. Even within her civic duties as the President of the NAACP Youth Council in her city, they put on a number of programs at the church. Khaalida was trained within the church. She was developed within the church. She was molded into a leader within the church. A great deal of her understanding of who she is as a child of God, as an African American, and as a woman she learned within the church. As a result when she graduated from high school she felt prepared to launch out on her own because she had a strong foundation on which to build.

Upon graduating from high school Khaalida continued her education by attending Virginia State University in Petersburg, Virginia. After graduating with a B.A. in Sociology from that institution in 1998, she moved to Maryland to pursue a Clinical Social Work Masters degree from Howard University in Washington, D.C.. As soon as Khaalida moved to the D.C. Metropolitan area she joined Reid Temple AME Church under the leadership of Reverend Dr. Lee P. Washington. She served as a praise and worship leader at Reid and grew tremendously in her walk with Christ.

In 2002 Khaalida made a commitment to modify her work schedule so that she could attend Bible study on a regular basis. This singular action she believes changed the course of her entire life. When she started studying the word of God with passion and zeal it set her on fire. Everything in her life changed. As she sought after a relationship with God, she found God in a very real and personal way. She entered into a relationship with the creator that she did not know was possible prior. The following year she went to a revival service that was being held by a prominent woman preacher in the nation at that time. Khaalida had a very unique experience with God in the midst of worship, and after that day, entered into a seven month visitation from the Lord. Day in and day out God was speaking. In the midst of this period she would find herself standing in her kitchen and all of a sudden she would start preaching out of nowhere. She knew nothing about preaching but there she stood going forth at the counter. It was unstoppable as the words were just flowing out of her. It was at the end of the seven months that she met with her pastor and shared with him what she had experienced. He was very helpful in guiding her through the next steps of what would be a four-year process of accepting her call to proclaim the Gospel of Jesus Christ.

Khaalida would walk thru some significantly challenging experiences in the midst of this four-year process. She married right out of college at a very young age. Unfortunately that marriage ended in divorce. The break up of her marriage was a very difficult and life altering experience. It caused her to struggle with intense sadness and fear about her future. However, it thrust her into a season of self-reflection in which she had to be honest about herself and the things that she needed to change. During this time Khaalida had ballooned to over 300 pounds. She could no longer recognize herself. It was as if Khaalida had disappeared. One day at her lowest point, she cried out to God to help her get back on track toward the life she knew was destined for her. One of the things God led her to do is seek therapy. As she will share in detail later, Khaalida is a therapist by vocation. This fact made going into therapy a struggle initially. However, she knew enough to know that had she not gone to get help she would have become severely depressed. She needed to heal from her past relationships failures, and forgive herself for unhealthy choices. While in therapy she also started a weight loss program.

After two years God transformed Khaalida into a new person. She did the internal work of taking responsibility for her distorted beliefs and thoughts of herself from her childhood, and as a result her outward man changed as well. She lost 130 pounds and has kept it off for six years. She came through her very own transformation and God made her into a new creation inwardly and outwardly. The Bible says: "Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come" (2 Cor 5:17 NASB). She now stood healed and prepared to begin her journey into her calling.

In order to continue her growth and preparation for ministry, Khaalida attended Howard University School of Divinity in Washington, D. C. Her experience in Divinity school is one that she will always cherish. Having the privilege to sit under such great theological thinkers as Dr. Harold D. Trulear, Dr. Kortright Davis, and Dr. Kenyatta Gilbert, opened her eyes and changed the lens by which she saw God, the holy scriptures, and the world. She came in with a call to serve God's people, however now she is ever the more compelled to go forth in ministry that is relevant, prophetic, and transforming. Also while at Howard, she had the pleasure of doing a directed study with Dr. Cain Hope Felder that enabled her to travel with him to Egypt to study the African Presence in the Old Testament. Additionally, they spent a week in Israel studying the life of Jesus as they followed his steps through the New Testament Gospels. Khaalida read many books at Howard and each one of them has left great insights within her. However, Dietrich Bonhoeffer's *The Cost of Discipleship*, and Marvin A. McMickle's *Where Have All the Prophet's Gone?* are two works that continue to stir, ignite, challenge, and motivate her in regards to how she sees her walk with Christ, as well as her ministry mandate.

After being at Reid Temple AME Church for ten years God called Khaalida to go and serve at The Sanctuary at Kingdom Square under the Leadership of Reverend Anthony G. Maclin. The Sanctuary is an awesome church and God has opened doors for Khaalida to participate and lead in various ministries. It is noteworthy that Khaalida is always given the opportunity and entrance into the lives of those that are in positions of leadership. Even within the church, she has an innate ability to create an environment in which leaders are willing to listen and accept truth that others would be intimidated to

highlight. This was a gift that Khaalida noticed while serving in ministry at her previous church not realizing that it would be the foundation for this doctoral model.

Khaalida's vocational call has always been connected to helping people. She is a licensed clinical therapist by profession. In the last twelve years, she has worked as a therapist in various contexts and has always had a genuine heart for those that are in positions of leadership. She often sees that a leader's greatest obstacle to reaching their full potential is their unmet emotional challenges. Not only does it hinder the success of the leader, it can also seriously damage those that they lead. Khaalida has spent many years working with department heads, principals, and executive directors helping them to tie their emotional health with the effectiveness or lack thereof of their leadership.

While pursuing her M.Div. Khaalida spent a summer doing a Clinical Pastoral Education (CPE) unit at Children's Hospital. The process of looking at how to couple clinical therapy with pastoral counseling completely changed her perspective on mental health. She wanted her clients that did have a faith tradition to be able to bring it into the emotional healing and transformation process of therapy. She wanted to be able to utilize prayer and scripture as a point of reference, guide, and comfort. It is as a result of this that God gave her the vision to create her own private practice that officially opened in 2010 called Metamorphosis Counseling & Consulting.

Metamorphosis Counseling & Consulting is a comprehensive firm located in Prince George's County Maryland that provides services throughout America & the World. The firm seeks to aid people in the transformation of their lives. Through the tools of clinical therapy, trainings, and motivational support, the belief is that one's emotional

health can and will be strengthened. Within seven different divisions the firm seeks to bring about change in the lives of individuals, families, and communities. These seven divisions include: Adolescent Specialties, Trauma Response, Family Preservation, Educational System, Spiritual Growth/Development, Celebrity/Athlete Life Coaching & Crisis Management, and Social Justice. Metamorphosis offers individual counseling, group counseling, pastoral counseling, trauma response, consultations, trainings, and social advocacy.

When the researcher looks back over her life to date, she can see how she's gone through her very own personal metamorphosis. With everything that she has experienced, she knows that God wants to use her as a vessel for change. In her last semester at Howard University School of Divinity she took a class on prophetic preaching. As they delved into this topic, she could see each part of her life being represented. With each book read, each paper written, each topic reflected on, and each lecture received, she could see how critical it is that a voice be courageous enough to speak truth to power. What Khaalida knows to be a fact is that change only comes after truth has been exposed and accepted. Along her life's path, her parents always said that as a child she demonstrated an ability to speak truth no matter what. Her friends and teachers have shared the same sentiments. Even in her journey through the CPE program, her peers would express her courage to speak the raw truth of a situation, experience, and or encounter. And that truth received brought about transformational change to those that heard it. It is this reality that drew her to becoming a part of the prophetic preaching cohort at United Theological Seminary.

After long meditation this researcher pinpointed the major transformation in her life being sparked by a prophetic word spoken. Was it difficult for this researcher to accept the truth of those words? Yes! However, that truth caused her to see what she really looked like. It lead her to see that her emotional health was impacting her physical, spiritual, and relational health. Confrontation can often cause transformation.

Context Analysis

The second reason that the researcher has been called to address the issue of the emotional health of church leaders was the realities of the context in which the researcher serves. The Sanctuary at Kingdom Square is located in Capitol Heights, Maryland. Maryland is considered to be the first southern state that one will enter when traveling south on the far East Coast. Maryland has many names. It has been called America in Miniature, Old Line State, and Free State.

The name America in Miniature comes from the large amount of land and water that is packed into its 10,460 square miles. You can find just about any kind of natural feature here, except a desert. That's because water is almost everywhere in Maryland. Maryland was home to the first railroad, the first dental school and the first umbrella factory. In addition, Maryland inventors gave us the gas light, the linotype machine, and the refrigerator.

The Old Line State, nickname was given during the Revolutionary War, when 400 soldiers in the First Maryland Regiment fought a British force of 10,000 and helped General George Washington's army to escape. Washington depended on the Maryland Line throughout the war, and the soldiers' discipline and bravery earned Maryland its nickname. Likewise the name Free State was given in 1919, when Congress passed a law

prohibiting the sale and use of alcohol. Marylanders opposed prohibition because they believed it violated their state's rights. The Free State nickname also represents Maryland's long tradition of political freedom and religious tolerance.

In regards to work, the majority of Marylanders spend their working hours in service jobs, which are located mostly in and around Washington, D. C. and Baltimore. Service jobs are 82% of the work force and include (Community, social, personal and tourism services, 27%; wholesale and retail trade, 25%; government, 19%; finance, insurance, and real estate, 6%; and transportation, communications, and utilities, 5%.) It is noteworthy that the federal government is one of the areas largest employers. The remainder of employment is 9% manufacturing, 7% construction, and 2% agriculture.

Prince George's County is a county that is located right outside of our Nations Capitol of Washington D. C. As of 2009 the US Census Bureau estimates that the population of Prince George's County is approximately 834,000 and is the wealthiest African American county in the United States. It is known for its beautiful landscapes and its increasing development. Within the last decade the county has had tremendous growth. Metro access was added in numerous areas, there was an increase in retailers that desired to bring their stores to the area, and the largest project was the building of the National Harbor. The National Harbor was built on the Potomac River in Prince George's County and opened in 2008. It is home to the Gaylord National Resort & Convention Center, five additional hotels, retail, waterfront condos, offices, and many restaurants. This singular project completely changed the face of the county as well as how it was perceived.

As of the estimated American Community Survey Census of 2008, there were 825,924 people, 298,439 households, and 198,047 families residing in the county. The racial makeup of the county was: 62% African American, 28% caucasian, 14% Hispanic or Latino, 4% Asian. The county is known to be a stronghold for democrats. Since 1970 out of seven county executives five have been democrats. The county is currently host to 800 churches.

In regards to education there are eight colleges/universities in the county (University of Maryland, College Park being the largest). Unfortunately Prince George's County Public Schools have had challenges over the last twelve years and as a result the students are underperforming. With a new superintendent they are hoping to change this reality. The first way to accomplish that is to look at the distribution of finances within the county to ensure that enough dollars are being allocated to the school system. The second thing that must be done is a campaign to raise the priority of education within households.

Unfortunately in spite of the positive gains that Prince George's County has had over the last ten years, it experienced major negative exposure toward the end of 2010. It's former County Executive Jack Johnson who served for eight years (2002-2010) was arrested by the FBI and charged with numerous counts of bribery throughout his political term. The fall out from his arrest last November has had a major impact on the County and the ramifications for the government, future projects, and the residents are yet to be seen.

The Sanctuary is located in the city of Capitol Heights. Capitol Heights is apart of the section of Prince George's County called the inner beltway. The community is right

on the boarder of the southeastern quadrant of neighboring District of Columbia. Capitol Heights is one of the most densely populated areas in the county. Many residents that are born in the District of Columbia relocate to Capitol Heights looking to move out of the city environment. However it is this very fact that many believe contributes to the high crime rate within the area. By the second week of 2011 there has already been fifteen murders in the inner beltway area. Attached you will find the state and city crime risk index.

Onboard Informatics provided the demographic information for Capitol Heights. The data has been charted and graphed by this writer, and is added at the end of this analysis. The population breakdown of Capitol Heights is 46.22% male and 53.78% female, with a median age of 35.84. In regards to race, Capitol Heights is predominately African American at 82%, Hispanic 7%, and Caucasian 9%.

It is noteworthy that while The Sanctuary is located in the City of Capitol Heights, it sits in a transient location. The Sanctuary is literally right off of the major beltway of Interstate 495 South. This means that the church is surrounded by five different cities, two of which are only one street away. The surrounding cities are Landover, District Heights, Upper Marlboro, and Mitchellville. This poses a challenge when looking at meeting the needs of the community, as well as whether the church is seen as a *neighborhood church*. As a result, the majority of outreach that is done is targeted toward the Capitol Heights and District Heights area. These two cities are serviced the most due to their residents being of greatest need.

There are approximately thirty-two churches within a fifteen mile radius of The Sanctuary. The neighboring churches that have the same amount of members or more are:

Jericho City of Praise, Evangel Church, First Baptist Church of Glenarden, Reid Temple AME Church, and Ebenezer AME Church. There is a sincere respect and fellowship that occurs between The Sanctuary and these churches, along with many other churches within the inner beltway area.

The Sanctuary At Kingdom Square is lead by our pastor, Reverend Anthony G. Maclin. Reverend Maclin is a dynamic pastor, preacher, and visionary who in 2011 celebrated twenty-five years as pastor. This church had a great history prior to its current leader and location. The Sanctuary at Kingdom Square (hereafter referred to as The Sanctuary) was formerly known as Glendale Baptist Church. The Glendale Baptist Church was founded in a small frame building in early 1927. The late Reverend Bernard Botts felt it was necessary to have a house of worship in the Northeast area of Washington, D.C..

After consulting with the real estate agent, Reverend Botts decided to rent the house. A few members then met to select a name for the church. The name decided upon was Glendale Baptist Church because of the church's geographical location in Washington, D. C., which at that time was known as Glendale. Reverend Botts was subsequently elected pastor.

There were three Pastors that led this church after Reverend Botts' tenure ended. Reverend Miltier became pastor in July of 1927 and served for six years. Reverend William H. Gibson became Pastor on January 22, 1933. He started a building program that ended in the erection of a new edifice at 4504 Gault Place, Northeast. Once that edifice was erected in 1963, Reverend Gibson retired after twenty-nine years of dedicated service. The Pulpit Committee, comprised of the Official Board, searched for a new

pastor for ten months. The name of Reverend Abraham Lincoln Colston was presented to the Church. The Official Board and the forty members present unanimously voted for Reverend Colston. On Sunday, January 5, 1964, Reverend Colston preached his incoming sermon titled “A Soldier’s Interview With His Captain”.

On July 22, 1985, God saw fit to call Reverend Colston to eternal rest. On Monday, June 9, 1986, at a specially called Church meeting by the Official Board, they voted for a new pastor. The members unanimously agreed on Reverend Anthony G. Maclin. On Sunday, September 28, 1986, Reverend Maclin was duly installed as the new pastor of Glendale Baptist Church. Since Pastor Maclin began his pastorate at Glendale, God lifted the church to new spiritual horizons. The membership increased in numbers, spirit, unity, love, economics and investments. With Pastor Maclin’s foresight, a Church budget was initiated and the church purchased real estate to further their ministry efforts. In 1990 the mortgage was burned on the former edifice. Pastor Maclin organized numerous ministries, programs and services all of which were intended to promote greater membership involvement in worship and church-related activities. Pastor Maclin also instituted an Internet BroadC.ast for services, which aired weekly on www.atthesanctuary.org. This singular act brought tremendous exposure to the church.

As a result of Pastor Maclin’s vision, we purchased and renovated the former Seidel Chevrolet building and we POSSESSED THE LAND at 7610 Central Avenue, Landover, Maryland. This marked a major shift for the church as we were moving from the District of Columbia to the state of Maryland. On March 18, 1995, there was a parade from the former edifice. Upon arriving at our new Church home, we had a ribbon-cutting ceremony and then marched into our new edifice for a worship service. Our new location

had a fellowship hall, classrooms, and a suite of administrative offices. By that time, our membership had risen to over 800. Under the dynamic leadership of Pastor Maclin growth continued. In June 1997, Glendale purchased the former Lincoln Technical Institute and renamed it the Glendale Baptist Church Christian Life Center. This building housed a Child Development Center, Bowie State University's Extension Cite, a full service Gymnasium, Bookstore, Beauty Salon, and Barbershop.

In 2003 God gave Pastor Maclin the vision to purchase and renovate the Hampton Mall complex, in Capitol Heights, Maryland. On Resurrection Sunday 2004, the name of Hampton Mall was changed to Kingdom Square and the Glendale Baptist Church was renamed The Sanctuary at Kingdom Square. In April 2004, the congregation occupied a temporary sanctuary while waiting to begin renovation of the main sanctuary. In November of 2005 we began a 52-day journey to complete phase one of the main sanctuary, which presently has seating for 1,500, a prayer garden, and a Christian book store. Future plans include a 3,000-seat sanctuary, a 300-seat chapel and a food court.

This marks a huge step in ministry for the Washington, D. C. Metropolitan area. The Sanctuary will be among the first churches in the area to own a commercial complex as well as a worship center in the same location. Kingdom Square currently has several businesses including Staples Office Supplies, Everlasting Life Health Food Restaurant, Allstate Insurance, Beauty.com, Bally's Total Fitness, Checker's Restaurant, Good Year Tires, Family Dollar, Credit Union Family Service Center, Magic Touch Cleaners, Long John Silver's, IHOP, Dunkin Donuts, a motel, and more.

The membership has grown from 192 active members in 1986 upon Pastor Maclin's arrival to more than 5,000 at present. They anticipate many more spiritual

changes and await further guidance from the Lord through the leadership of Pastor Maclin. The move to Kingdom Square is more than a name change and relocation. It is a step to the next level in ministry for a congregation that has sought to perform God's work in excellence for over eighty years. The Sanctuary prays that God's mercy will continue to flow throughout the persons associated with the ministry of The Sanctuary.

Currently, The Sanctuary at Kingdom Square holds two worship services every Sunday morning at 7:00 A.M. and 10:00 A.M. An additional worship service is held on Wednesday evenings at 7:30 P.M. immediately following Bible study, which is held from 6:30-7:30pm. The ministerial staff of twenty-two (seven ordained and fifteen licensed preachers. Seven women and fifteen men) lead the various Ministries within the church. There are currently over thirty ministries within the church. The major ministries are the music, women's, men's, young adult, youth, and missions ministries.

The racial breakdown of the membership at The Sanctuary is 94% African American, 4% Hispanic, and 2% Caucasian. When we look at Gender 67% of the membership are woman and 33% are men. Age breakdown, 14% are 60 years of age and older, 48% are 40-60 years of age, 28% are 25-40 years of age, and 10% are under 25 years of age. Economically 60% are middle class, 10% are upper middle class, and 30% are working class. In regards to marital status 42% of the membership are married and 58% are single (never married, divorced or widows). It is noteworthy that even though the church is located in Capitol Heights, MD, only 10 % of its members reside there. The reason for this is discussed in the last section of this analysis titled *The City*.

The Sanctuary is now a non-denominational church since it's name change and relocation from Glendale Baptist. However they consider themselves a Baptist

community of faith and their literature says the same. They are apart of the KACP (Kingdom Association of Covenant Pastors) fellowship, which is lead by Bishop Walter Scott Thomas. There are some aspects to the church that still hold traditional Baptist values (many are seen within the worship service). However, Pastor Maclin desires to stay on the cutting edge of new ways of doing ministry. So although they hold to tradition, they are active in modern avenues as well. For example, they U-Stream their live worship services via the Internet, and it is normal to view the church and Pastor's lively commentary/discourse on the very popular social networks Face Book and Twitter.

In regards to the theological landscape of The Sanctuary, they have seen shifts throughout the years. In the beginning years as Glendale Baptist Church there was a confessional theology. The church affirmed a theological tradition that was connected to the Baptist denomination. As a result the physical structure of the church, its worship style, and how it addressed contemporary situations all came from traditional Baptist traditions. When Pastor Maclin arrived, though tied to the traditional Baptist way, he had experienced other traditions as well. His youthfulness and openness to other perspectives caused him to respect the denominational traditions, while transitioning the church to a biblical theology. Pastor Maclin passionately began to unpack the theological meaning of the biblical texts. Week after week he preached and taught in a manner that moved the church to operating according to the word of God. In addition, it allowed the members to seek out answers to life circumstances within the Holy Scriptures. This shift is what brought about the maturing of the membership in their faith, and is attributed to the tremendous growth in membership.

While a focus on the word of God continues to be at the forefront of The Sanctuary's theological foundation, we have seen an additional shift in the last five years. The Sanctuary is operating in a contextual theology. As a church we are looking at the contemporary situation within our context and being deliberate in trying to create ways to address the concerns. The thought is that the community should be impacted by the power of God and that the church is called to lead that impact. As a result Pastor Maclin, having received the next assignment from God for the church, is leading us into a community redevelopment. In July of 2010 the church was awarded 33 million dollars from the county to completely redevelop the area that the church is located in. There will be apartments constructed, senior citizen housing, medical facilities, and recreation on multiple levels. It is our prayer that this redevelopment not only brings economic opportunities to the people of Capitol Heights, but opportunities for greater evangelism, causing spiritual development in each life represented within the community.

The Sanctuary At Kingdom Square is a church that is known not only within the towns that surround it, but also throughout Prince George's County. The acquiring of an entire shopping center within a community that was so crime ridden, and turning it into Kingdom Square, has made even more people familiar with the ministry. They are now seeing a church not just gather for worship on Sundays, but actually infiltrate a city and bring about transformation. The church does a significant amount of outreach through both the youth ministry, as well as the mission ministry. For example, fully stuffed book bags are given to neighborhood children for school. Consistent supports of the communities athletic programs for the youth are provided. Thanksgiving baskets are given to over 800 families and handed out by all the members of the church every

weekend in the month of November. In addition, the church hosts worship services monthly within the area nursing homes.

It is noteworthy that there have been significant changes in the leadership of The Sanctuary since this writer's arrival. A new minister of music came aboard to lead the Worship and Fine Arts Ministry, the chairwoman of the deacon board is a woman much younger than the norm who is actually pregnant with her first child, and as of April 2012 there is a new executive minister. In the midst of these changes the need for emotionally healthy leadership has been exposed. It is imperative that the church not examine the actions of its members, without also inspecting those that lead them. This researcher wants to suggest that emotionally healthy leaders produce emotionally healthy churches.

The Sanctuary at Kingdom Square under the leadership of Pastor Anthony G. Maclin intends to be a transforming force within its context. However, the church is clear that in order to be that transforming force spiritually, it's going to require the growth and transformation of its leadership. As the church is called to deeper depths in God, it will take its leaders being willing to examine themselves so that the church stands as a healthy body. With guidance, strength, and wisdom from Almighty God, this researcher humbly believes that she will be one of the many vessels to assist the church in its next level of maturity.

Synergy

As one surveys the journey of the church, in conjunction with the researcher's journey, it is apparent that God has weaved the two masterfully. After pondering the various transitions that she has experienced to date, a theme was highlighted that the researcher had not fully examined prior. Over the course of her life she has experienced

God sending her places that were in the midst of transformation. Not only were they places on the cusp of change, but the leadership was also in need of change. As a result, as soon as she arrived God would grant her unusual favor with those in positions of power. Once the transformation had occurred, she was shortly thereafter sent to a new assignment. She began to seek God as to why this was a recurring theme, and what it meant for her purpose in life and ministry.

Even within the realm of vocation the researcher can remember her first position as a school therapist upon graduating with her first masters degree. She was the first therapist hired as they were in the process of transforming their clinical department. She was charged with the task of creating a blueprint that the school system could utilize across campuses that would dictate the manor in which clinical services were offered, recorded, and evaluated. The system was implemented, four other therapists were hired, and a strong clinical team was developed. After three years, once everything was put into place and running smoothly, she was transitioned to a new place of employment.

Two months into her next job the Executive director unfortunately got sick and had to resign. As a result she found herself at the age of 26 being asked to step in as the acting Executive Director of a therapeutic foster care agency. During her three years at this company she was again charged with leading the staff in changing the level of services that were offered and transforming the way the company was viewed. This was no small task, as it often required long work days and on call responsibilities. The challenge of being a young leader was ever before her, and she had to depend on God for wisdom and direction with every decision made. Difficult choices met her daily and she had to consistently be truthful with people in regards to the changes that had to occur in

order to see success. At the end of her time there, although many former staff members had to transition out and new ones brought in, that company saw significant growth and became a respected agency within the county.

The researcher's last place of employment prior to starting her own private practice is where she first began to sense that she was being set up to go into a context and assist in its change. She was asked by a friend to come and be the head clinician at a Charter school in Washington, D. C. When she was in route to the school for an initial meeting, she took note of all of the construction that was occurring all around the school building. The neighborhood that they were located in was known to be a high crime and drug area. It was run down with old dilapidated buildings, trash littered streets, and poor lighting. She came to find out that the neighborhood not only lacked light physically but the residents felt their lives were absent of light. In that very first meeting at the school, she inquired about all of the road blocks, detours, and construction that made it an inconvenience to get in and out of the neighborhood. That day she was told of the plan to fully redevelop that area and bring it back to life.

The researcher accepted the position at the school and day in and day out worked with the students within the school as well as the families within the neighborhood. They opened lines of communication so that the parents felt comfortable expressing their needs and challenges. They worked tirelessly on crafting a clinical program that is now being looked at by charter schools all over the country. They understand now that many underprivileged areas need access to mental health services and would not receive it any other way had there not been a full fledged team right within the school. They provided individual therapy, group therapy, family therapy, as well as case management. They

support families through navigating the court system all the way to parenting skills, and adult literacy. One of the things that they found in trying to bring about change is that people needed to hear the truth about their current state, mindset, and actions. Once they are forced to confront their truth, no matter how difficult that truth is, it empowers them to change.

During the three years that the researcher was on assignment at this charter school, she was also in her three year M.Div. program at Howard University. She actually started her new work assignment the same week as her orientation at Howard. Her graduating class came into Howard in the midst of yet another transition. When she arrived there had been various individuals that were in the position of Acting Dean while they searched for permanent leadership. Her class was a class that brought about major transformation to the School of Divinity and their leadership. They introduced a new paradigm for a new day and ushered in tremendous change, along with being instrumental in the push for the appointing of a permanent Dean, which they did. Three nights out of the week she would drive from her job to campus. What she always took note of was the frustration she would experience when she got closer to the school due to all of this major construction occurring three blocks away from campus.

This is all noteworthy because when the researcher left her charter school for the very last time, as she drove, the Holy Spirit led her to look around. After trying to figure out what she was looking for, she realized that all of the construction was done. She knew in her last month that the construction over the previous three years was coming to a close, however on that day she finally stopped to look at how beautiful the community looked. The roads were newly paved and a fountain of hope had been erected. There were

gardens that had been planted, and every street was brightly lit. The run down buildings had been refurbished and the people had light in their eyes. There had been a transformation in the midst of where she had labored to support change in leadership.

As she pondered on all of this, the researcher realized that God intends to use her as a vessel to bring about transformation in the lives of those around her. God sends her to environments that are embarking on change for the better. She is called to have the courage to speak truth to power. Additionally, she is called to challenge those around her, especially those in positions of power and influence, to take ownership of their role in the health of themselves, and those they lead. She then offers guidance on how to move forward into holistic change.

Fast forward to United Theological Seminary. As the researcher began to look at how she fit in her current context, she sees the same thread of transformation occurring. As stated in her spiritual autobiography, she had been a member of Reid Temple AME Church for ten years. When she felt led to leave and join The Sanctuary At Kingdom Square, it was difficult for her. She had grown so much in ministry at Reid Temple and desired to continue there. However, after receiving confirmation, that she could not ignore, she chose to be obedient to God and move. What was ironic is that the month after she joined The Sanctuary At Kingdom Square the pastor introduced our current redevelopment vision to the church. She had to laugh to herself as she thought, “wow God, here we go again.” She had no idea that they were in the midst of a transformation plan for the church and community. Yet again God had assigned her to be used in whatever way God sees fit, to aid her church in this season of change. Metamorphosis is

defined as a profound change in form from one stage to the next in the life history of an organism. This is what the researcher believes she was created to do.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY MODEL

The purpose of this project was to develop a curriculum for leaders within The Sanctuary At Kingdom Square. As a result of this project, leaders were exposed to biblical, theological, and academic information in the hopes of increasing their awareness to the importance of their emotional health. The project was based upon the hypothesis that by participating in a curriculum that utilizes prophetic preaching/teaching, leaders would be awakened to the connection that their emotional health has on their spiritual maturity. Additionally, leaders would see the direct impact that their emotional health has on those they lead. That awakening would encourage the leaders to seek counseling support if needed. The overall health of any church or ministry depends primarily on the emotional and spiritual health of its leadership. In fact, the key to successful spiritual leadership has much more to do with the leader's internal life than with the leader's expertise, gifts, or experience.¹

There are positive implications that church leaders can return back to an emotionally healthy state. Research indicates that, though very recent, there has been a shift in the Christian communities concern for its clergy. While traditionally the focus was solely on congregant care, the church appears to be shifting to looking at the care of

¹Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life In Christ* (Nashville, TN: Thomas Nelson 2006), 21.

those who lead the congregants. It has often been thought that if a church was experiencing challenges it was due to the congregants experiencing challenges. Solutions focused around assessing them, and looking at ways that church leaders could heal any brokenness and grow them spiritually. However, we are finally at the point of accepting the difficult reality that many of the churches current crises do not necessarily stem from the pew, but from the pulpit.

Unfortunately there have not been many resources available for the healer to receive healing. Historically, very few counseling organizations or private practitioner's have focused in on what is termed *clergy care*. For the minimal resources that did exist, a large number of clergy may not have been aware of them, may not have been encouraged to utilize them, or were apprehensive out of fear and or embarrassment. However, now that there appears to be a push toward ensuring that church leaders keep their emotional health as a primary focus, more resources are now available. Nonetheless, this researcher feels there are not enough. Perhaps this project can serve as a tool to help the church see the need in creating more resources.

As the researcher, herself a clinical therapist, pondered on the need for more counseling resources for clergy, the thought became; even when more resources are readily available, would clergy avail themselves to them? This question led to the creation of this model. Leaders must first see the importance of a thing, before they are willing to do a thing. It became obvious that with all of the historical and cultural reluctance to even talk about emotional health, let alone receive it, leaders needed a process by which they could see the multi-layered necessity of it. Leaders needed to

receive the truth of how their emotions are impacting how they lead, who they lead, and the great organism that they are entrusted to lead.

This ministry model takes the perspective that the church as a whole, and those charged to lead within it, can no longer afford to ignore emotional health as it directly impacts their spiritual health. We do not compartmentalize the beings of congregants, so we cannot expect our leaders to walk outside of wholeness. The internal spiritual lives of church leaders has to be just as paramount, if not more, to that of those they lead. For how can a leader lead one down a path that they themselves have not been? Pastors and leaders cannot expect congregations to enter a process of healing towards transformation, unless the congregations hear and equally see that the leaders value it.

REVIEW OF EVALUATION OF EMOTIONAL HEALTH LITERATURE

It is the opinion of this researcher that the first author being lifted in this literature review is one that is on the cutting edge of the heart of this ministry model. His work is thorough, comprehensive, and has heart. Peter Scazerro is the author of two important works on the importance of emotional health in connection to spirituality and the overall health of the church. His first work titled *Emotionally Healthy Spirituality* is a groundbreaking work on the integration of emotional health and contemplative spirituality. Peter is the founder and senior pastor of New Life Fellowship Church in Queens, New York City, a multiracial, international church representing over 65 countries. However, his journey in ministry was not always where it is currently. Scazerro acknowledges that his refusal to acknowledge his emotional ills left himself, his family, and the church he Pastored emotionally unhealthy.

Scazerro has also authored *The Emotionally Healthy Church*, winner of the Gold Medallion Award for 2003.

REVIEW OF ORGANIZATIONS PROVIDING CLERGY CARE

Ron Woodworth, current President and CEO of Ron Woodworth Ministries based out of Gilbert, Arizona, provides confidential ministerial counseling. Woodworth's organization does consultations with churches around the country and they found through their work that clergy were hurting. Woodworth provides some statistics to support this fact. Here's the shocking truth about the pressures felt by American pastors and clergymen...

The Fuller Institute of Church Growth in a 1991 survey of pastors reported that:

- 80% believe that pastoral ministry affected their families negatively
- 75% reported a significant stress-related crisis at least once a month in their ministry
- 50% felt unable to meet the needs of the job
- 90% felt they were inadequately trained to cope with ministry demands
- 70% say they have a lower self esteem now than when they started out
- 40% reported a serious conflict with a parishioner at least once a month
- 37% confessed having been involved in inappropriate sexual behavior with someone in the church
- 70% do not have someone they consider a close friend

In 1998, Focus on the Family publish the following clergy facts:

- 80% of pastors are discouraged or are dealing with depression
- 84% of their spouses are discouraged or dealing with depression
- 40% of pastors are suffering from burnout, frantic schedules and unrealistic expectations
- 47% of spouses are suffering from burnout, frantic schedules and unrealistic expectations
- 1,500 pastors leave their assignments each month due to moral failure, spiritual burnout or contention within their local congregations
- We have found that most members of the clergy feel isolated, insecure, and only rarely affirmed. H.B. London, Focus on the Family

George Barna: (1996 Index of Leading Spiritual Indicators)

- 73% expect clergy to live up to higher standards of moral and ethical conduct than they expect of self or others
- 40% Protestant pastors do not believe that their present church experience is significantly enhancing their relationship with Jesus Christ
- 49% contend that their family life has suffered significantly as a result of the pressures and demands of their ministry
- Average length of a pastoral career is just fourteen years --- less than half of what it was not long ago.
- Only one out of seven (14%) pastors rate themselves high in providing leadership for their church
- 3,000 - 4,000 churches close every year

The above statistics speak to the challenges that church leaders are facing. The reality is that many of these leaders are suffering in silence. As a result, they are entering into serious mental health challenges, walking away from or losing their ministry

assignments, and their spouses and children often struggle and become victims of secondary trauma. Woodworth asks very critical questions that the church as a whole should be asking as well,

There is no doubt that with the pressures and challenges represented in these studies that the majority of American pastors and clergymen are not fairing well in the ministry. The expectations, insecurities, failure, and isolation are taking their toll on far too many of our servant leaders. Who is ministering to the ministers? In whom can a minister fully confide? Who will give them experienced-based advice they can trust? Where can a minister turn in a time of crisis and/or failure? Who can graciously bring healing to the deep wounds sustained by so many in the ministry? If necessary, who can provide appropriate accountability and mentoring if needed?²

²Clergy Counseling, <http://ronwoodworth.org/consultingclergy counseling.aspx> (accessed november 2011).

CHAPTER THREE

THEORETICAL FOUNDATION

Biblical Foundation

One biblical foundation upon which this ministry project rests demonstrates the impact that a prophetic voice can have upon a leader. God appoints leaders to organize, cast vision, encourage, guide, and be examples for God's people. There are numerous biblical accounts of leaders that have done just that. There was Abraham, Moses, Joshua, Gideon, Samuel, and many others who obeyed God and led with strength, courage, and integrity. However, King David often stands out when one thinks of leadership in the Old Testament cannon. We will look at the life of this leader, as his experiences can be a mirror for leaders to see themselves.

We are introduced to David in 1 Samuel 16 as the youngest son of Jesse the Bethlehemite. Samuel is ordered by God to find and anoint David as the king of Israel after his rejection of Saul. As the story goes, David was not the son that anyone thought Samuel would be looking for, however after each of his older brothers were presented, none of them were God's chosen. Almost being forgotten, Jesse remembers that he has one more son keeping the sheep. Once David was presented, the Lord said to Samuel "Rise and anoint him; for this is the one" (1 Sm 16:12b). The Bible records that once anointed the spirit of the Lord was upon David from that day forward. In 1 Samuel we

see David's posture of humility and his heart of servant hood while submitting to Saul. He was being prepared for his soon coming reign.

It is in 2 Samuel that our focal text lies, that we are immersed in the recording of David's forty year reign from 1010-970 B.C. as the leader of all of Israel. The book of 2 Samuel takes the reader on a journey of excitement as he is crowned king over Judah and over all of Israel (5:1-5), joy from him bringing the Ark of the covenant back to the tabernacle (6:1-23), and being proud as his leadership is seen strongly in his armies victory over their enemies completing the conquest of the promise land begun by Joshua (8-10). In spite of David's strong beginnings, his dark moments are highlighted as well. The reader is shown examples of what can happen when a leader's integrity falters due to unaddressed emotional challenges. As a result, laziness, a sense of entitlement, greed, lust, adultery, and murder are seen (11-13). In addition, one sees how many innocent peoples lives are directly impacted by David's actions. Let's take a closer look at the book of 2 Samuel.

The book of Samuel was originally one book in the Jewish canon. Around the 2nd century BCE the book was divided into two separate books. This occurred as a result of the book being translated from Hebrew into Greek, a language that requires two scrolls due to the Hebrew being written without vowels. There is some thematic carry over from 1 Samuel into 2 Samuel however the latter book focuses more on the inner life of government leaders and those they lead. As Carrol Grizzard notes,

2 Samuel explores how the personal relationships of public figures affect the nation. 2 Samuel deals less with winning a kingdom and more with ruling than did 1 Samuel. It deals less with the form of government and more with the character of the leader.¹

¹Blue Letter Bible, <http://www.blueletterbible.org/> (accessed August 2011), 439.

God describes David as “a man after my own heart” (Acts 13:22). Physically “he was ruddy, and had beautiful eyes, and was handsome” (1 Samuel 16:12b). David was known as a poet, musician, soldier, king, and an ancestor of Jesus. He was from Bethlehem, Jerusalem and his father’s name was Jesse. His wives included Michal, Ahimoam, Bathsheba, and Abigail. His sons included Absalom, Amnon, Solomon, Adonijah, and his daughter was Tamar.

Nathan whose name means (God has given) was a prophet of God, a fearless but careful confronter, and a trusted advisor to David. He was one of God’s many spokesmen used to speak and counsel those in power despite the difficulty of the message they carried. Nathan’s story is told in 2 Samuel 7-1 Kings 1, and he is mentioned in both 1 Chronicles 17:15 and 2 Chronicles 9:29; 29:25.

Prior to Nathan confronting David, we see the story of why confrontation was needed. The 11th chapter of 2 Samuel records the familiar story of David and Bathsheba. David, overcome by his own lust, had the wife of one of his soldiers Uriah brought to him so that he could sleep with her (2 Sm 11:3,4). As a result, she became pregnant (11:5) which compelled David to continue to commit acts of sin, in the hopes of covering up his original sin. David allowed Uriah to come home from war hoping that he would sleep with his wife. However, Uriah demonstrated more integrity than David in that he would not abandon his military assignment and enjoy himself while his brothers were fighting (11:6-13). As a result David arranged for Uriah to be killed in battle (11:14-24).

In the story of David and Bathsheba, we see an example of a leader’s blatant abuse and misuse of power. New Interpreters Bible Commentary highlights this fact well, while also connecting it to our current times:

Those possessed of power and surrounded by admirers and supporters often succumb to the illusion that they are in control of their own destiny and can define the terms of the morality that governs their actions. David experienced the limits of his power and control. He could not control Bathsheba's pregnancy, Uriah's principles, or God's moral judgment. One can hardly consider this a word limited in application to an ancient king when our own news has been filled in recent years with stories of Politicians, clergy, military officers, and teachers guilty of sexual misconduct and manipulation of others for the sake of self-interest. In many of these instances, abuses were committed under the illusion that the authority of their office, rank, or influence would protect them. The tragedy of lives undone and accomplishments overshadowed by acts committed under such an illusion of power is an almost weekly story in our communities and nation.²

Following Nathan's confrontation, we see David confess his guilt (2 Sm 12:13). It is in the very next verse that we see the continuance of all of the lives impacted by David's actions. It starts with David and Bathsheba's son becoming ill and consequently dying (12:15-19). The chapters following our focal text describe the details of the domino effect that became the turmoil in David's family for generations. These all being examples of how the actions of *one* can impact many.

Our focal text (Nathan confronting David) appears in what Grizzard outlined as the third section of 2 Samuel (David's Personal Failure, 11:1-20:26) She highlights that,

2 Samuel 9-20 offers a contrast to the victorious and God-pleasing David presented prior. Instead, these chapters show him less successful in private life. David's culpability where his family and his associates are concerned creates trouble for the nation.³

This researcher is grateful that this story was included in our cannon as it is imperative that people see a full picture of what can happen to those in power. This story is important for those that can identify with David or possibly Bathsheba and Uriah that regardless of how powerful one is, God disciplines even those that we may think are

²*New Interpreters Bible Commentary* (Nashville, TN: Abingdon Press), 1288.

³*Blue Letter Bible*, 439.

untouchable. There will never be a king in our land that is above the King of Kings; that is above chastening from God.

It has often been noted that Nathan's confrontation with David in 12:1-15a stands out as different in style and content from the storytelling style of the succession narrative (2 Sm 9-20; 1 Kgs 1-2).⁴ In the previous chapter David *sent* in order to *take* (11:4). Now it is the Lord who sends, and it is in order to speak.⁵ In the first verse of chapter 12, God sends Nathan, a prophet, to confront David's actions from Chapter 11. David thought no one would notice, but he failed to reckon with the seeing eyes of Yahweh and the discerning word of Nathan.⁶ God was compelled to intervene because "The Lord was very displeased with what David had done" (11:27b).

The manner in which God had Nathan approach David is noteworthy. The narrative struggles with how truth shall speak to power.⁷ Instead of confronting his behavior head on, God instructs Nathan to tell David a parable (12:1-4). Nathan's parable was about a rich man and a poor man. The rich man, instead of sacrificing from his own nest, took what little the poor man had and sacrificed it. It was a classic example of those that have much taking from those that have little. It stood as an example royal consciousness.

Here we have a parable, not an allegory or fable. It clearly stresses the enormity of the nature of the offense by means of a contrast of opposites: rich-poor; many flocks and herds-single pet lamb like one's own child. In the end the one who has

⁴George W. Coats, *Parable, Fable, and Anecdote: Storytelling in the Succession Narrative*. Int. 35 (1981) 371.

⁵*Interpreters Bible Commentary*, 1291.

⁶Walter Brueggemann, *First and Second Samuel: Interpretation A Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1990), 279.

⁷*Ibid.*, 280.

practically everything takes away the only treasured possession of the one who has next to nothing. Thus it is not simply the act that is so monstrous, in the given circumstances, but rather the very nature of the offender as it is revealed by his actions. This is further emphasized by yet another contrast; the rich man acts as an outwardly generous and considerate host yet he is entertaining his visitor with fare obtained by the most despicable means. It is such a person who is practically worthy of death; how much more a similar man who is involved not only in stealing but also in adultery and murder⁸

Unfortunately, David was so blind to his own previous actions that he was unable to see himself in the parable. David did not make the connection that he was the rich man, and Uriah was the poor man. So great was his disconnect, that he became furious and ordered death for any man that would do what the rich man did (12:5). Additionally, David ordered the rich man to repay what he stole and chastised him for his lack of pity (12:6). It is fascinating to witness how clearly one can see outside of themselves, but not inside themselves.

God knew that David was so comfortable in his authority that he was not aware of his abuse and misuse of power. It would take a prophetic voice to come in and speak truth to power. The prophet then rose up in courage and said to the King the four words that would awaken him, “you are the man” (12:7a). What a powerful moment in our biblical cannon. Walter Brueggemann notes that,

In verse 7 there is a daring change of rhetoric. Now the address of Nathan is bold and direct. There is no more artistic finesse. Now there is direct prophetic speech. It is a high-risk moment. Yet the word must be uttered, even to this David who most likely is surrounded by yes-men. Prophetic speech is still permitted in Israel, for such speech is constitutive of Israel’s self-discernment. A king must not only tolerate but heed a prophet. The essential interpretation of the self-indicting parable is made in the succinct statement of verse 7: “You are the man!”⁹

⁸A. A. Anderson, *World Biblical Commentary: 2 Samuel* (Dallas, TX: Word Books Publisher, 1989).

⁹Brueggeman, *First and Second Samuel...*, 280.

Nathan continues from verses 7b-11 to speak directly for God to David. God reminds David all that God had done for him up until 2 Samuel 11 and says “And if that had that not been enough, I would have given you much, much more” (12:8b). God asks David why he did what he did, and continues to specifically remind him of his exact actions lest he forget (12:9-10). God then pronounces judgment upon David and informs him of the great impact that his actions will have on his household (12:11-12).

It is at this point in the text where we see the response of the King to the prophet’s message from God. After the multiple sins the David committed, attempted to cover up, and was not able to own up to; the prophetic voice moved him to realize and confess, “I have sinned against the Lord” (12:13a). The good news in our focal text is the b clause of the last verse when the prophet responds, “Yes, but the Lord has forgiven you, and you won’t die for this sin” (12:13b). Thank God for grace and mercy. None of us would be here had it not been for God’s forgiveness. It is good to know though we error in our ways that God cares enough to send us a word of correction, cares enough to chasten us (for those whom the Lord loves, He disciplines Hebrews 12:6), and loves us enough to forgive (Who is a God like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He retains not His anger forever, because He delights in mercy and loving-kindness. Mi 7:18).

If we fail as a faith community to finally address this vital component of bringing our whole beings to God in service, we will continue to have leaders such as David and the consequences that follow thereof. How can a leader be strong, courageous, bold, and inviting, while also being a betrayer, liar, adulterer, and murderer? Simply by not acknowledging their emotional challenges and seeking help to work through them. It is

the nature of leadership that those that occupy its offices are at times put on pedestals. At times it can be difficult and intimidating to approach them especially in an exposing or corrective manner. Even those that are chosen to be in their necessarily small circles are unable to muster up the courage to be honest with and for them.

David stands as an example of leaders all over the country that have neglected to confront their inward battles and as a result have fallen into traps of self destruction, and the harming of those that they lead. When we are not well physically we have no reservations in acknowledging that fact and seeking care. Unfortunately when we are not emotionally well we struggle to even view the challenge and then if a glimpse comes to our consciousness we rush to cover it from ourselves, and others. This move of denial at all costs can bring a leader to panic, which causes them to commit acts that they would not think they were capable of. All of the efforts made to not admit the flaws that are apart of what makes up the fullness of our humanity, can cause destruction for a leaders family, followers, and the assignments given to their hands. Leaders within our churches must begin to see and embrace the truth of who they are and what they struggle with.

It is for these reasons that a prophetic message can be the sledgehammer, and clean mirror to bring forth a truth that otherwise would simply not come forth. Was David chastised by God, Yes. Did David have consequences from his actions, yes. But once a prophetic message was received by him; David humbled himself. In response to the message brought to him by the Prophet, David repented. His fellowship and peace with God was restored and he was able to continue to lead. However, if God had not sent a prophetic word to awaken him to himself, his life and works could have ended in 2

Samuel 11. But by the grace of God, the prophetic word was given and received, which ushered David to arrive at Psalm 51:

Have mercy upon me, O God, according to your loving kindness; according to the multitude of your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin *is* always before me. Against You, You only, have I sinned, and done this evil in your sight that you may be found just when you speak, and blameless when you judge. Behold, I was brought forth in iniquity, and in sin my mother conceived me. Behold, You desire truth in the inward parts, and in the hidden part you will make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me hear joy and gladness, that the bones you have broken may rejoice. Hide your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from your presence, and do not take Your Holy Spirit from me. Restore to me the joy of your salvation, and uphold me *by your* generous Spirit. *Then* I will teach transgressors your ways, and sinners shall be converted to you. Deliver me from the guilt of bloodshed, O God, the God of my salvation, *and* my tongue shall sing aloud of your righteousness. O Lord, open my lips, and my mouth shall show forth your praise. For you do not desire sacrifice, or else I would give *it*; you do not delight in burnt offering. The sacrifices of God *are* a broken spirit, a broken and a contrite heart these, O God, You will not despise. Do good in your good pleasure to Zion; build the walls of Jerusalem. Then You shall be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then they shall offer bulls on Your altar.

Prophetic preaching boldly presents what is truth. It opens up the gates for revelation, inspection, and transformation to occur. Many therapists including this researcher agree that the hurdle of confronting emotional challenges is admitting that the challenge exists. Simply, you cannot fix what you do not face. Prophetic preaching can get a leader to realize, “I am the man/woman”.

David’s actions made it difficult for him to discharge his assigned duties. First, David should have never been home to observe Bathsheba as he should have been at war fighting with his men. Second, the thought and effort that was used to cover up his sin, took David’s focus away from his ~~kingly~~ duties and put the other soldiers, and all of Israel, in harms way. Third, David’s actions as a leader “gave the enemies of the Lord

great opportunity to despise and blaspheme God” (12:14). These are three examples of how the pride of leaders can taint their ability to do what they have been called to do. However we see the same unfortunate scenario played out in the 9th chapter of the New Testament book of Luke.

The Gospel of Luke is believed to be the first of a two volume set which includes the Acts of the Apostles. The Gospel of Luke provides a sketch of the life and death of Jesus, and the book of Acts narrates the birth and life of the Christian church that emerged afterward.¹⁰ Together with the Acts of the Apostles, the Gospel of Luke belongs to the genre of history writing, or historiography.¹¹ Joel B Green states:

In 4:14-9:50, the ministry of Jesus in Galilee, we discern the pattern of ministry by which God’s aim is to be realized. First, Luke presents a definitive understanding of the outworking of Jesus’ sonship and empowerment by means of a publicly proclaimed missionary program (4:16-30). Following this is a litany of episodes, teaching and healing, that demonstrates the character of that program in concrete terms. Jesus’ message invites discipleship, but it also attracts hostility. His is a divisive presence, provoking a crisis within Israel.¹²

The Gospel of Luke was written by Luke who was a doctor, a Greek, and a gentile Christian. It was written in A.D. 60. The key characters in our focal text are Jesus and the disciples that followed him.

Prior to our focal text we see the story of the Transfiguration (9:28-36). Jesus took Peter, James, and John up to a mountain to show them who he really was. Moses, representing the law, and Elijah, representing the Prophets, also appeared with Jesus. The text states that it was a glorious scene to behold as they all stood and spoke of how Jesus

¹⁰Bart D. Ehrman, *A Brief Introduction to the New Testament* (New York, NY: Oxford Press, 2004), 100.

¹¹Joel B. Green, *Interpreters Bible Commentary* (Nashville, TN: Abingdon Press, 2002), 1847.

¹²*Ibid.*, 1848.

was about to fulfill His destiny by dying in Jerusalem (9:31). This followed an announcement made from a voice out of a cloud saying “This is my son, my chosen one. Listen to him.” (9:35) What a major experience that must have been for the disciples to be brought into the knowledge of Jesus’ divinity. However, we must take note of the significance of this story being placed prior to our focal text. For it is the actions of the disciples after this occurrence that demonstrate that they, along with many leaders in our churches today, have been made aware of Jesus’ divinity and power but have not embodied his message allowing it to transform their hearts.

After such high moments of revelation, and glory, how will the disciples respond? Luke records a brief series of episodes that bring the Galilean section of the Gospel to a less-than-happy conclusion. The disciples fail miserably to grasp who Jesus is and to embody his message within their own relationships and ministries.¹³

Our focal text, Luke 9:37-43, 46-48 is found in the section that Joel B. Green labels Jesus’ Identity and the Nature of Discipleship, 9:1-50. In these scenes, which are also recorded in the other synoptic gospels (Mt 17:14-23; 18:1-5; Mk 9:14-41), we see a picture of the disciples need for spiritual maturity. Fred Craddock states:

Luke has consistently high regard for the twelve. They have been chosen as apostles after a night of prayer (6:12-16), prepared, and sent out with power and authority (9:1-6). In this section they will be seen and heard always in relation to Jesus, for apart from him they are still fisherman. However, as would be true of any of us, being heard and seen in relation to Jesus can accentuate one’s flaws and remind us painfully how much in need of grace are the people who not only constitute the church but who also serve as its leaders. In fact, the value of exploring these verses will be radically reduced if the readers fail to identify with the disciples. Sometimes this can be done only with deliberate intent if one is a preacher or a teacher. The tendency among us who share these texts with others is to assume the place of Jesus for ourselves and to place our listeners in the role of the disciples. That is, we speak Jesus’ words of correction, reprimand,

¹³Interpreters Bible Commentary (Nashville, TN: Abingdon Press, 2002), 1872.

encouragement, and instruction to others rather than listening to them in the role of disciples.¹⁴

There are four subunits or vignettes, in which the disciples are revealed as lacking: in power (vv. 37-43a), in understanding (vv. 43b-45), in humility (vv. 46-48), and in sympathy (vv. 49-50).¹⁵ We will examine the sections that highlight the lack of power (9:37-43a) and the lack of humility (vv.46-48).

In verse 37 of the 9th chapter of Luke we enter a scene that is occurring the day after Jesus has come down from the mountain. An unidentified man calls out to Jesus pleading with him to help his only son that is possessed by an evil spirit that is making his body seize, scream, and foam at the mouth (9:38, 39). Verse 40 is a critical verse in that it highlights the disciples' inability to discharge their assigned duties. The man states: "I begged your disciples to cast the spirit out, but they could not do it." It should be alarming that the disciples were unable to carry out tasks that they had been commissioned by Jesus to do. Jesus had given them power and authority over demons and diseases (9:1-6) and they had used that power with effectiveness. Now it is seemingly gone. This would lead one to question if the disciples had grown arrogant with past successes and lost their relationship to the source of power? Had they failed to sustain that power through prayer?¹⁶ Or, was it that pride had set in, stripping the disciples of the humility needed to be used by God.

¹⁴Fred B. Craddock, "Luke" *Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press 1990), 135.

¹⁵Ibid., 136.

¹⁶Ibid.

It is the inability of the disciples that prompts Jesus to respond saying “Oh faithless and perverse generation, how long must I stay with you and put up with you”

(9:41). Luke Johnson makes note that:

Luke’s narrative intentions are demonstrated in this section by what he omits from his markan source, and by the way he stitches vignettes together. In keeping with his purpose for this stage of the story, moreover, he wants to keep his readers’ attention fixed on Jesus and the disciples as the new leadership being prepared for the people. Unlike the other Synoptists, Luke creates a single long scene in which all the dialogue between Jesus and his followers (9:43b-50) follows immediately on the healing of the epileptic boy (9:37-43a). In Marks version, the story teaches the necessity of faith expressed in prayer and fasting (Mk 9:21-24,28-29). Luke eliminates any trace of that teaching. As a result, the reader focuses completely on the incapacity of the disciples despite Jesus’ commission. They are the obvious objects of Jesus’ lament, ‘O faithless and twisted generation’ (9:41), a complaint all the more striking for being unanticipated and otherwise addressed to people who do not belong to the Prophet the way they do (7:31; 11:29, 30, 31, 32, 51; 16:8; 17:25).¹⁷

How many leaders in churches around the country belong to Jesus, have been commissioned to discharge spiritual duties in His name, but are found unable to carry them out due to spiritual immaturity. The researcher would like to suggest that many church members find themselves in need of help from Jesus himself after having gone to Apostles, Bishops, Pastors, Evangelists, Prophets, Ministers, and Deacons, only to find that they are unable to heal their situation. I wonder how many boys and girls are still being impacted by spirits stronger than they, only because we have become a faithless, perverse generation.

We know that the disciples’ hearts were not focused on right motives because their inner thoughts and ambitions were exposed by Jesus in verses 46-48. The disciples began to argue with one another about who amongst them was the greatest (9:46). One

¹⁷Luke Timothy Johnson, *The Gospel of Luke*, Sacra Pagina Series Volume 3 (Collegeville, MD: The Liturgical Press), 160.

would think, that after their major failure, they would be diligently seeking answers to how they could regain their abilities to discharge their duties in ministry. Instead Jesus finds them focused on their need for status. Knowing their thoughts, Jesus decides to expose their lack of focus on ministry. J. Willcock notes,

In very different states of mind did Jesus and the twelve apostles return from the Mount of Transfiguration to Capernaum. His thoughts were fixed upon the cross, theirs upon places of honour in the kingdom which they believed He was about to establish on earth. This difference came out in their respective utterances. Jesus spoke for the second time about his coming sufferings, while the disciples disputed among themselves which of them should be the greatest. This dispute is a humiliating revelation of the mood in which the disciples of Jesus were, and showed how far they were from obeying the command so lately heard by three of them on the holy mount; "Hear ye Him." The cross of which He spoke they thought not of; or, rather, they banished it from their thoughts, and fixed their attention upon rewards which could scarcely fail to be theirs when their master had set up His kingdom. It was therefore most needful for Jesus to banish this spirit of selfish ambition from the minds of His disciples, if they were to co-operate with Him as ministers of the Kingdom of God.¹⁸

How many spirits would Jesus have to banish from leadership within the 21st century church, in order for us to be fit to co-operate with Him as ministers of the kingdom of God? Have the recent exposed stories of pride, selfish ambition, abuse of power, mishandling of finances and sheep, been a modern day Luke 9:46-48? Is God saying that leadership in the church must change their hearts in order to co-operate with God in ministry?

Jesus chooses to use a little child as a visual, to answer His disciples questioning of which amongst them is the greatest. With simplistic mastery He speaks with the intent of teaching the proper posture of kingdom leadership. "Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent

¹⁸J. Willcock, *A Homiletic Commentary on the Gospel According to St. Luke* (New York, NY: Funk & Wagnalls Company), 264-265.

me. For it is the one who is least amongst you all who is the greatest” (Lk 9:48).

J. Willcock highlights how important humility is for leadership, as well as its impact on those they lead, by noting,

He choose a little child, and presented him to the disciples as a type of the feeble, the ignorant, and the poor, whom they were in danger of slighting and driving away by assuming airs of superiority, and also as a type of the humble in spirit. It is of the very nature of ambition to render him who cherishes it harsh and contemptuous towards others, especially towards those who are too weak and insignificant to be rivals. And hence, in order to be kind and gracious and loving in their relations with those to whom they ministered, the disciples needed to cast out from their minds the selfish schemes they were forming to secure their own advancement and high places in the kingdom.¹⁹

The disciples impotence and inadequacies in biblical times are no different from those of modern day church leaders. As they lost site of who we minister for, and by what power we minister through, it is this researchers suggestion that we too have done the same in our current contexts. Church leaders must keep ever before them that without the commissioning and power of God we are incapable of leading with integrity and excellence. We must at all times have a servant leader mindset, so as to not miss and or mess over critical ministry moments. Luke Timothy Johnson notes,

Luke’s point is directly derogatory of the disciples’ pretensions. Jesus could pick anybody to do what he has picked them to do. They have not shown the power, and they have not understood the mission. The very powerlessness of a child makes the point dramatically. The greatness of any of them derives not from themselves but from the mission of representation (of the prophet and of God) on which they have been sent.²⁰

Jesus’ ministry was nothing short of prophetic. He was in fact the walking embodiment of the prophetic. Although his message was one of love, hope, and salvation, it was also one of discipline, accountability, and kingdom responsibility. As

¹⁹Ibid., 265.

²⁰Johnson, *The Gospel of Luke*, 160.

does the prophetic, Jesus attracted hostility in that his presence was often viewed as divisive and provoking due to its root messages being counter cultural. How ironic that today we are still being challenged to not be afraid to allow our prophetic voice to ring out just as Jesus' did. Before our leaders can stand to speak truth to power they too must be on the hearing end of such truths. In spite of the uncomfortable feelings the prophetic voice may ignite, the hope is that it will inevitably provoke a transformation in church leadership from prideful positioning, to humble servitude.

Historical Foundation

There has been a significant evolution in how the church has viewed and addressed emotional/mental health. Mental illness was initially viewed as demon possession. Early Christian leaders believed that any un Godly, abnormal, anti social, and or psychotic behavior was carried out by evil spirits that had taken control of a human vessel. It is here, in the early Christian church, that we observe the genesis of demonizing illness. Despina Iosif in her work "Illness as demon possession in the world of the first Christian ascetics and monks" writes:

The late antique world was particularly conscious of malevolent supernatural power constantly laying in wait to attack and enslave humans. Demons incited vices; they could persuade both their unsuspected and suspected victims to venerate them, and to persecute Christians, and to feel an overwhelming attachment to material things. However, what demons seemed to enjoy the most was taking total control by retiring into a human soul. Today our Western civilization would not easily recognize anti-social behavior, mental disorder and a strange illness as signs of demon possession, as it was often the case in late antiquity. Christian ascetics and monks were generally considered a very powerful antidote to demonic possession and they managed to enhance their power and to build great reputations, and attract considerable numbers of admirers

(even from the upper classes) and converts to Christianity by successfully handling demons.²¹

Holding the belief that disease, anti-social behavior, and occurrences that could not be other wise explained, came from a mystical dark source was needed in early Christianity. It was this belief that allowed early Christians to connect their challenges to the biblical text and therefore model the examples of biblical characters as to how they should respond. There was now a manual if you will of how to address behaviors and occurrences viewed as being un Godly. This not only empowered early Christians, but it also reduced the fear of those within the community that they would not be overcome by demonic forces.

Fear of evil spirits was pervasive in late antiquity and both pagans and Christians could point to any unfortunate and unexpected event, disease, madness, anti-social behavior, or even extreme weather conditions, as sure evidence of the workings of malevolent demons. Demons figured predominately in the late antique conscience and in the Christian desert literature which invited its readers not to be afraid of the devil and the demons, the way desert fathers, who followed, as much as they could, the footsteps of Jesus, certainly were not. That was a bold claim to make in late antiquity and Christianity admittedly owes a major part of its success to the fact that people found its capacity to triumph over disturbing demons highly impressive and convincing.²²

As time moved forward this thought process proved challenging to the growing psychiatric field. As science progressed, bringing with it new knowledge on the delicate nature of mental health, it was still difficult for early Christians to view it in a non evil and mystical light. Doctors in the mental health field desired to utilize the tool of therapy for those having challenges, hoping to get to the root of the psychotic manifestations. Unfortunately even up to present day, how we treat and support those who are suffering

²¹Iosif, Despina. "Illness as Demon Possession In The World of The First Christian Ascetics and Monks", *Mental Health, Religion & Culture* Vol.14, No. 4, (April 2011), 323.

²²*Ibid.*, 324.

emotionally and mentally, is directly connected to the lens by which we view the source of the dis-ease. If mental health challenges are viewed as demon possession than exorcisms become the primary and perhaps only course of action for healing. S. Vernon McCasland writes:

The concept of demon possession, with its corollary that all the mentally sick are demon possessed, has had a profound influence on the history of psychiatry. In the days of Hippocrates, three hundred years before Christ, the well educated physicians among the Greeks described the patient with mental illness as he did one with other types of diseases. Indeed, as late as 600 A.D., in the Greek and Roman tradition there existed almost a modern attitude toward mental disease. But as the Christian influence gained sway, exorcism disguised in many forms became the recognized therapy for the mentally sick, showing that the presence of a demon was tacitly granted if not openly admitted. It was not until the latter part of the sixteenth century, with the recrudescence of Greek medicine, that this attitude began to change. Today psychiatry's greatest battle is against the superstitions of people who shun the mentally ill as something mysteriously evil.²³

What appears to be the oldest case of actual demon possession on record comes from Egypt. This is described on a stele of the temple of Khonsu at Karnak and purports to come from the time of Rameses II, but it is now known to date from between 500 and 300 B.C.²⁴ The book of Tobit gives further evidence that the Jews of Egypt practiced exorcism.

The earliest accounts of exorcism date back to the dawn of civilization in ancient Babylon, which is in present-day Iraq. Around 2000 B.C., the Babylonian priests attributed many illnesses, including mental disorders, to evil spirits. The ancient Egyptians believed that those struggling with symptoms of what we now have classified as psychological disorders were experiencing these symptoms due to demonic

²³Vernon S. McCasland, *By the Finger of God: Demon Possession and Exorcism in Early Christianity in the Light of Modern Views of Mental Illness* (New York, NY: The McMillan Company: 1951), ix.

²⁴*Ibid.*, 76.

possession. They would scribe rituals and charms to expel them and thus heal the individual. The ancient Persians also offer accounts of exorcisms being performed as early as 1000 B.C., through prayer and rituals.

Early Christian exorcism literature provides examples of techniques used in ancient cultures. The degree of uniformity is notable. It appeared that the procedures for conducting exorcisms had become in some way standardized. Not only was the belief in demons practically universal, the devices of early peoples in regard to them were in principle all but exactly the same.²⁵ One could find everywhere incantations based upon sacred names, and knowledge of demon's names; jealousy guarded secret knowledge of efficacious herbs; noises and music; and ritualistic precautions.

However when we move to reviewing the various writings of the early church via New Testament scripture we see a shift in the way exorcisms were performed. It is clear that a new way of commanding and dispelling demon spirits had entered the scene. This is due to the workings of what some would call the greatest exorcist to ever live, Jesus Christ. The late antique world was full of wonder-workers and exorcists and Jesus was, according to many, the most exceptional of them all.²⁶ He's perhaps better known as a healer, but many of his healings were actually casting out an evil spirit. Interestingly, Jesus never used rituals, sacred objects, or even prayer to perform an exorcism. He simply ordered the demons to come out, and they obeyed. "Have you come to destroy us," an unclean spirit, which resided inside a man asked Jesus while he was teaching in

²⁵Ibid., 102.

²⁶Iosif, "Illness As Demon Possession", 323.

Capernaum's Synagogue (Mk 1:24 and Lk 4:34). Miracles and especially demon expulsion were an integral part of Jesus' preaching of the coming Kingdom.

Based on Biblical accounts in both the Old and New Testament the demonically possessed and oppressed appeared to be a mixture of epileptics and the mentally ill. This is not surprising, considering that the classification of mental illness began to mature only in the late 19th century. Therefore we should not expect modern diagnostic nomenclature at the time of Christ.²⁷ Interpreting scripture literally influenced the church's attitude toward mental illness through the middle ages.

The Marriage Of The Church And Psychiatry

Through out the years there has been tension between the church and the field of psychiatry. The history of the church and psychiatry or, in broader terms, the church and mental illness is a sub-chapter of the history of the church and science.²⁸ This is due to the opposition that has been ever present between science and faith. The Judeo-Christian tradition has had difficulty determining the boundary of religion and mental illness. Michael Foucault wrote in *Mental Illness and Psychology*, "It was at a relatively recent date that the west accorded madness the status of mental illness."

Once the church shifted its perspective to accepting the term mental illness, the church did not abandon the mentally ill. The *Rule of St. Benedict* prescribed that "the care of the sick is to be placed before every duty." In the middle ages the mentally ill were cared for in monasteries and or asylums. Clergymen were favored subscribers of asylum admission petitions, partly because they were articulate and credible, partly because they

²⁷Ralph A. O'Connell, "The Church and Psychiatry" *American Magazine.org American Press*, (2001), 16.

²⁸*Ibid.*, 15.

were in charge of parish sessions, which disbursed poor relief funds to the deserving. In addition ministers might themselves help to promote social change, including improved care of the mentally disabled.²⁹ This was evident in both England and Scotland. R. A.

Houston notes:

English and Scottish clergy preached to help raise funds for hospitals, asylums, and infirmaries. Ministers naturally gave charity sermons for public institutions such as Edinburgh Charity Workhouse, of which the Bedlam was an adjunct, and the later Edinburgh Asylum. Such bodies increasingly enjoyed formally attached clergy. Indeed charity workhouses and early specialist asylums were as likely to have assigned (rarely resident) chaplains as doctors. Glasgow Asylum had religious services from 1819, and even before that date, individual patients might be visited by clergy or allowed out to attend church in the city. A chaplain was appointed by 1823. By the mid nineteenth century, the provision of religious services in Scottish chartered asylums was regarded as essential, their absence from many private licensed houses a shortcoming to be remarked upon.³⁰

Whatever the emphasis in public institutions, religion was broadly accepted as a part of that trend in eighteenth-century psychiatric care, known as moral therapy, because it was an aid to self control. In some ways, this acceptance was merely an extension of the traditional role that faith had played in healing.³¹

Two events had a great impact on shifting the churches perspective of psychiatry in the 20th century: World War II and scientific advances in the neuro-sciences. The emotional challenges that the soldiers had upon their return, ushered in the discussion of whether all mental health challenges are a result of moral failure. According to O'Connell:

During the war thousands of soldiers developed psychiatric conditions under the stress of combat. These could not be scribed to transgressions or moral

²⁹R. A. Houston, "Clergy and Care of the Insane in Eighteenth-Century Britain", *The American Society of Church History*, (March 2004), 127-128.

³⁰Ibid., 129.

³¹Ibid.

weaknesses. Symptoms were usually resolved when the soldier was sent back from the front lines. The introduction on the 1950's and 60's of drugs effective for treating mental disorders further diminished any reason to consider mental illness a moral weakness. Moral problems should not be susceptible to chemical treatment.³²

This is noteworthy due to it being the first time that mental illness was thrust out of the realm of demon possession. If ones emotional problems were not coming from a root of moral failure (due to a demonic influence) than exorcism would not be a reasonable course of treatment. As a result, the church had to reframe their perspective and open the door for dialogue on other forms of treatment. This enabled the church and the psychiatric community to unite under a singular goal, that of healing.

The shift to a focus on healing, opened the door for a dialogue around personal responsibility. Questions arose as to whether emotional/mental challenges were in or out of the control of the sufferer. Was a demon controlling ones actions or did they have more of a role to play in maintaining their sanity. Some began to lean on the side of personal responsibility. The view became that the cure for mental challenges, on the one hand, rested with God, and on the other, was a question of the will. The church fathers then developed a stoic line of thought that considered insanity tantamount to the wrong exercise of judgment, the outcome of ignorance, and of misguided choices.³³ Now it was time to look into more traditional forms of therapy that can help one from a cognitive behavioral perspective. Perhaps a relationship between the church and psychiatry was a must.

³²O'Connell, *The Church and Psychology*, 17.

³³Antigone Samellas, *Alienation: The Experience of the Eastern Mediterranean, (50-600 A.D.)* (Bern, Switzerland: Peter Land, 2010), 159.

There were a number of Catholic laymen in America that played significant roles in changing the church's response to psychiatry. Two were particularly influential. Francis J. Braceland, M.D., the director of the Institute of Living in Hartford, Conn., editor of *The American Psychiatric Association* and the *American Board of Psychiatry and Neurology*. Harvey J. Tompkins, M.D., also president of the *American Psychiatric Association*, he started the first major psychiatric service at St. Vincent's in New York, which was a Catholic hospital. Both Braceland and Tompkins had experience as psychiatrists in World War II and brought the lessons learned back to civilian practice. Their standing as Catholics in the profession was influential in changing the church's attitude toward psychiatry.³⁴

It is important to note that there is a discussion to be had on whether or not all diseases, be they physical or emotional, are from a demonic source. However, this researcher submits that we can no longer continue to ignore the severe emotional health needs of church leaders. If that means revisiting our perspectives on the root causes of emotional dis-ease than perhaps that needs to occur. There appears to be a necessity for the church to define its view on the root and treatment of emotional health from a 21st century lens.

It is a fact that many mental and physical problems, as recorded in ancient scriptures, were addressed through exorcism. However that may be a result of it being the cure of that day. If so, the question then becomes what is the cure for our day, the 21st century. Have biblical 'exorcists' now been replaced by modern day medical and clinical 'Specialists'? Bishop Rudolph McKissick highlighted this very point in a sermon preached on January 26, 2012 at United Theological Seminary. From the story of Jesus

³⁴O'Connell, *The Church and Psychology*, 17.

healing a blind man found in the New Testament book of Mark 8:22-26, in the sermon titled “Religion That Helps You Recover” Bishop McKissick stated:

I’ve heard all kinds of cute interpretations for why Jesus used spit on the blind man’s eyes. But all you have to do is a little reading to learn that spit in that day was a medical thing. So all Jesus does is use the medicine of that day to bring healing to his eyes. So much for the faith fanatic that wants to suggest that the use of medicine is a lack of faith. So much for the faith fanatic that wants to suggest if you throw enough money on the altar, speak enough tongues, run to enough healing crusades, that that’s all you have to do. The last time I checked anybody that can put chemicals together that I can put in my body to make what’s wrong right that’s a miracle. So don’t talk about medicine not being a miracle, when Jesus goes to the pharmacy, takes out an order of spit and uses the medicine of that day.

Here we see that if spit was used in the time of that biblical text to bring forth healing, than it would not be unreasonable to conclude that doctors and psychologists using antibiotics, surgery, and therapy can be used in the 21st century to do the same.

Throughout history the church has shined as a healing station. Historically, the ability to handle demons (as the ability to restore health) brought innumerable conversions to Christianity.³⁵ Is it possible that the 21st century church is unable to be used by God to restore health to others because those that God would use are themselves in need of healing? If those that lead are in need, paralyzing them from meeting the peoples needs, then it should not be a surprise that conversions are not as numerous as they were years ago. Is the 21st century church lacking in signs that they are able to handle the challenges of our times? If so, is it possible that church leaders in their zeal to ensure the health of others have neglected their own?

Perhaps it is time for the generals to refocus and refuel so that the army can move forward from a place of strength. Just as a decline in leaders physical health can impact

³⁵Iosif, “Illness As Demon Possession”, 325.

their ability to lead, so too can a decline in that leaders emotional health do the same. The question becomes what does history record that can shed light on why emotional health has not risen to the importance of its neighbor physical health. There are numerous factors that can be lifted to explain why many church leaders have not been able and or eager to seek emotional support.

Inhumane Treatment & Economics:

There is a recorded history of the inhumane treatment of those that struggled with mental illness. Society viewed the mentally ill as outcasts and as a result they were marginalized. This view fueled two responses. One, to remove the mentally ill from the community so that their challenges would not be seen, nor be a bother to others. Second, that the mentally ill did not deserve a high level of care. Dr. Ralph A. O'Connell gives these examples:

The 18th century saw what Foucault refers to as The Great Confinement. A royal decree in 1756 established the Hospital General in Paris. Thousands of poor, petty criminals and mentally ill were incarcerated under barbarous conditions. The decree included the following provisions: "The directors having for these purposes stakes, irons, prison, and dungeons in the said Hospital General and the places thereto appertaining so much as they deem necessary." There were similar institutions all over Europe, including the infamous Hospital of Saint Mary of Bethlehem in London.³⁶

The inhumane treatment of the mentally ill continued until the Enlightenment, with the beginning of what has been called the moral treatment of the insane. Philippe Pinel unchained the inmates in the Bicetre in Paris in 1794. William Tuke, a Quaker, founded the York Retreat in England in 1813, and Benjamin Rush, a signer of the

³⁶O'Connell, *The Church and Psychology*, 16.

Declaration of Independence and founder of the American Psychiatric Association, reformed practices in Philadelphia.³⁷

This history ushered in the importance of establishing ethics for the social science disciplines. The fields of psychiatry, psychology, and social work all have written standards of practice in their Code of Ethics. These standards speak to the mandate to treat all persons seeking care and healing with worth and dignity. Never allowing their challenge to overshadow their humanity. The ideal is for all people to receive mental health services in environments that are easily accessible, professional, and provide congruency in care. However economic divides has left some unable to receive that ideal level of care.

There is a documented history of the marginalization of the mentally ill as a result of their social status dating all the way back to late antiquity. Samellas Notes:

Often it was the social status of the afflicted that influenced the attitudes toward the mentally ill. In the imperial period physicians tailored the treatment of *phrenitis* to the social position of their patient. “Slaves must be put in bonds,” they recommended, but “those who share free, honest life, need not be. For this measure excites wrath and can increase it, not diminish it. Therefore have them held fast by the hands every day and let them be grasped gently.” In accordance with ancient medical ethics, physicians autocratically prescribed their treatment to slaves while he used the art of persuasion to gain the consent of the free patients to their cure.³⁸

This marginalization continued throughout the years and is still seen today. It is this history that has fueled the continuation of minorities not receiving quality mental health services, if they even have the finances to access them at all.

³⁷Ibid.

³⁸Antigone Samellas, *Alienation: The Experience of the Eastern Mediterranean, (50-600 A.D.)* (Bern, Switzerland: Peter Land, 2010), 157.

Historically, African Americans have not had the economic resources to avail themselves of clinical services. Psychiatric and psychotherapeutic services were, and still remain, expensive. Such services were reserved for the affluent, therefore creating barriers for those of low socioeconomic status. As a result, counseling was viewed as a luxury and many African Americans did not indulge in luxuries. This reality was a factor that this researcher suggests birthed the beginning of African Americans holding in personal and emotional challenges. In her research of the history of the black church as a therapeutic community Dr. Cheryl Gilkes writes:

There are very few appropriate settings in American society where one can go specifically to discuss one's personal troubles. The affluent have access to various kinds of therapy groups. Again it is the affluent and the medically insured who can avail themselves voluntarily of the services of a social worker or an out-patient psychiatric clinic. Given the overall economic status of the black population in the United States, therapy is an expensive solution to private troubles with a limited availability. Where economic factors do not intervene, cultural factors such as language barriers, divergent life experiences, and family backgrounds are also countervailing forces limiting access to therapeutic facilities.³⁹

It is important to note that the 1950's brought the emergence of core community service agencies that sought to provide mental health services to the African American community. Unfortunately the resources were minimal, the environments were sub par, and most services were for those that manifested extreme psychosis. Entering into the 21st century, the mental health industry labored to promote the connection between emotional health and physical health. The understanding was made clear that there are many physical diseases (Cancer, hyper tension, heart disease) that are caused by a root of emotional dis-ease. As a result, insurance companies across the country began to provide

³⁹Cheryl Townsend Gilkes, "The Black Church As A Therapeutic Community: Suggested Areas For Research Into The Black Religious Experience"Abstract-*The Journal of the I.T.C.*, 36-37.

coverage for therapeutic services. This act has allowed many African Americans to take advantage of quality counseling services and maintain some level of confidentiality.

Stigma

From the dawn of time emotional/mental challenges have been stigmatized. People viewed madness as a picturesque curiosity or as a kind of punishment for some moral transgression. This ancient religious belief that treated those struggling to find emotional and mental balance as totally responsible for their tribulations significantly contributed to their marginalization.⁴⁰ Christianity did not alter the existing wide spectrum of attitudes toward this group until the last forty years. We now have to confront the attitudes that range from compassion to fear, and from embarrassment to avoidance of those that have emotional challenges. We can no longer contribute to them being seen as possessed or polluted, for these labels are so strong that they will force them into a destructive shield of silence and cause those that love them to create an irrational distance.

When one looks at how individuals can be 'labeled' for having various challenges, it's understandable that they would run from such labeling. No one wants 'labels' placed on them in any form. However, within the context of the labeling paradigm, a major factor in the labeling process is the society's overall view that having a psychiatric personal trouble is shameful.⁴¹ Besides mental illness, other aspects of personal disorganization such as alcoholism, illegitimacy, criminal involvement, and

⁴⁰Samellas, *Alienation: The Experience of the Eastern Mediterranean*, 158.

⁴¹Thomas J. Scheff, *Being Mentally Ill: A Sociological Theory* (Chicago, IL: Aldine Publishing, 1966), 101.

marital troubles are also considered shameful and the *fault* of the person involved.⁴² This blaming the victim ideology enumerated by William Ryan reflects a Protestant American value system that sees humans as ruggedly individual masters of their own fate. This problem of shame and guilt over personal challenges is just one consequence of growing up in a society built upon ideologies of social Darwinism.

This researcher is not suggesting that we do away with personal responsibility. For each of us have an active role in the maintenance of our health be it physical, emotional, or physical. There are actions that we can take and avoid that will enable us to experience the healthiest life possible. However we must keep in consideration generational gifts that visit and overpower one without their permission, poor decisions that place one on a road of unforeseen destruction, and imbalances that one could have been born with. There are numerous factors that contribute to an individual finding them self battling with emotional/mental challenges.

Being faced with these challenges proves for many to be a painful and humiliating experience. It should come as no surprise that the stigma in American history associated with mental health has been equally present in church history. The culture of battling emotionally while suffering in silence occurs more heavily in the church. It is this silence that has to be broken. For one cannot seek help if they do o't first admit that help is needed.

⁴²William Ryan, *Blaming the Victim* (New York, NY: Random House, 1971), 37.

Demonizing

This researcher would suggest that mental/emotional health challenges being viewed historically as demonic in nature is a huge factor in church leaders not wanting to acknowledge or expose such challenges. Church leaders having seen the scrutiny, ridicule, and ostracizing that society, and even their members may endure when exposing emotionally challenges and or seeking support, would cause any leader to be hesitant to themselves expose or seek help.

Remembering the history of how mental health was viewed in ancient times, helps one to understand why a 21st century church leader would not want to be seen as battling their own demonic spirits. It takes enough courage to admit struggle, but when that struggle is demonized it can be more than some leaders are able or willing to handle. In the minds of many church leaders they assume that the congregation would question their ability to help them if they themselves need help. More importantly is the reality that if one agrees that mental health challenges are demonic, then many 21st century Christians and church leaders have a limited understanding of the spirit realm, if they believe in it at all. As a result transparency becomes even more risky if the faith community has a misinformed perspective, or none at all, on spirit beings.

This researcher hopes that this project will be one of the vehicles to usher the church into a discussion on emotional health and it's impact on church leaders in the 21st century. If these discussions are had in environments that are safe and judgment proof, it will empower leaders to be able to admit to their congregations, "I've got struggles just like you", "I'm depressed sometimes just like you", "I struggle with pride just like you".

Admitting emotional weaknesses & vulnerabilities, and seeking support, must be seen in the Christian community as a strength, and not a weakness.

If leaders begin to see how their emotional maturity directly correlates to their spiritual maturity they will be compelled to make their emotional health a priority. In doing so leaders embracing emotional health will influence those that they lead to follow suit. As a result emotionally healthy leaders will create emotionally healthy churches fit to meet the needs of those who are emotionally wounded in the world.

Theological Foundation

Theology of Leadership

Towards the end of the twentieth century, the designation 'leadership' became increasingly widespread in many churches as a collective term to describe the combined team of local, church office bearers, including the pastors, ministers, elders, deacons, or 'leaders' of other ministries.⁴³ The church recognized that these positions were important to the health and growth of the church. As a result there has been much discussion and debate on the nature and impact of leadership, understanding that if applied to a church context it must be looked at from a theological lens.

Leadership, as defined by Webster's dictionary, is an ability to get a group of people to follow voluntarily and to affect human behavior as to accomplish a mission designated by a leader. It is noteworthy that the definition, when broadened to the psychology of leadership, states that one of the differentiating factors between Management and Leadership is the ability or even necessity to inspire. A leader, one who

⁴³Andrew D. Clarke, *A Pauline Theology of Church Leadership* (New York, NY: T&T Clark, 2008), 1.

can instill passion and direction to an individual or group of individuals, will be using psychology to affect that group either consciously or subconsciously.⁴⁴ This proves that the psychological state of a leader will impact those they lead even if the leader is unaware of this fact.

Leaders traditionally arrive in their positions either by a group or governing board's choosing, or by self appointment, if the leader is the creator of that which they are leading. However in the area of Christian leadership, one is thought to have been chosen and appointed by God. Christian Leadership is the process by which men and women called by God give servant direction and humble guidance to a body of believers toward a common goal using Biblical principles.⁴⁵ The key word that deserves emphasis is 'servant'. The use of the word servant, in connection to the word leader, may be viewed by many as oxymoronic. However these contradictory words appearing side by side, 'servant leader', lines up with what some would view as the paradoxical nature of our Christian faith. However Jesus states, "The greatest among you will be you servant" (Mt 23:11).

Leadership is commissioned by God and should be celebrated (Nm 27:15-23). Leadership should not be taken for granted; it is a privilege, not a right. Leadership is a gift and loan of responsibility.⁴⁶ This responsibility of power should not be abused. However, misuse of power amongst those in church leadership, is an ever increasing concern. A theological understanding of leadership cannot exist without a theological

⁴⁴Websters On-Line Dictionary, <http://www.websters-online-dictionary.org/definitions/leadership> (accessed September 2011).

⁴⁵Troy A. Griffiths, *The Theology of Leadership: A Doctrinal Statement* (Scottsdale, AZ: Pheonix Seminary, 2007).

⁴⁶*Ibid.*, 1.

understanding of power to balance it. Jennifer Strawbridge in her work, *The Word of the Cross: Mission, Power, and the Theology of Leadership* highlights this very point,

It is all too easy while carrying out God's mission in the world and witnessing the transformation impact of the gospel to believe that this power belongs to the leader. This is precisely why theological understanding of power is so important to a coherent theology of leadership. For many, power is a problematic term because of its human misuse and misunderstanding. Harvey Cox writes, "Christian theological ethics has often made the mistake of assuming that any exercise of power was sinful, but sin has more to do with how power is exercised."⁴⁷

The extent to which the leader has power is only because of a relationship with Christ to fulfill the mission of the church. Both power and authority are ultimately Christ's and only through and in Christ does the church have any power. Only through Christ is authority entrusted to the church, and through the church, to the leader.⁴⁸ The Apostle Paul's credentials are not found in "signs and wonders and might works" (2 Cor 12:12) or in "lofty words or wisdom" (1 Cor 2:1), but solely "with a demonstration of the spirit and of power, so that... faith might rest not on human wisdom but on the power of God" (1 Cor 2:4).

Paul's theological understanding of power is necessary for a theology of leadership because it keeps the temptations of pride and vainglory in check and ensures that the focus of the gospel is not on the leader, but on God. In contrast, the 21st century church too often exists within a culture in which a leader's success is based upon bigger numbers, higher budgets, and individual boasts of a secure and steady following rather than upon deeper relationships with God and one another and God's presence within a

⁴⁷Jennifer Strawbridge, "The Word of the Cross: Mission, Power, and the Theology of Leadership" *Anglican Theological Review*, 76.

⁴⁸*Ibid.*, 66.

community.⁴⁹ A theology of leadership must acknowledge these temptations and then refuse to define leadership as an individual endeavor but rather as one for which the whole community takes responsibility and accountability.

Much is at stake for leadership in the church because, surrounded on all sides by consumerism and capitalism, the church can quickly succumb to a theology of leadership based on an individual, rather than on claiming the power of God within community. It is all too easy for a theology of leadership to set out a leader who has the ability and gifts to know and do many things, and to assume that knowing and doing constitute being.⁵⁰

Strawbridge notes,

For the church and culture today, a theology of leadership is based upon assumptions learned in Jim Collin's *Good to Great* or Stephen Covey's *The Seven Habits of Highly Effective People*. According to our culture, the prime examples of leadership are individual leaders with individual successes and achievements. Leadership in the church is often lumped into this understanding: it becomes a question of how much the leader knows and what the leader has done, rather than who the leader is. The church must stand up and claim a theology of leadership that is already in its midst: a theology of leadership that does not forget relationship of community and that recognizes that all success, all gifts, all graces belong not to the leader but are from God.⁵¹

Those who aspire to the authority of leadership in the church must appreciate the Importance of not only being gifted, but diligently studying the scriptures under the guidance of the Holy Spirit. You can not lead in God's church without God. There is a transformational experience that must occur, and continue to occur in the life of a spiritual leader. Without the real transformation that is accomplished in this way, ecclesiastical leadership is, Gregory of Nazianzus says, "the gravest of dangers" and "of

⁴⁹Ibid., 70.

⁵⁰Ibid., 76.

⁵¹Ibid., 78.

all things most to be feared.” It is positively dangerous and a crass exercise of human power to seek to guide others when one has not been guided oneself by God’s transforming word—as we know only too well when gross misconduct has occurred on the part of lay or ordained church leaders.⁵² Christopher Beeley, in his work *Theology and Pastoral Leadership* notes,

To think that we can, even partially, save the world ourselves is dishonest, deeply selfish, and often catastrophic for the lives, families, and communities of leaders who attempt to do so. Even if the attempt is unconscious. On the other hand, to participate in God’s saving work, as vessels of grace, is a life of joy and endless growth, even as leaders are constantly tested by the challenges that always lie in the way of the cross.⁵³

Church leaders should not see themselves more highly than they ought. Not only does this impact the view and actions of the leader, it directly impacts those they lead. When leaders exalt themselves, they create an environment wherein those they lead place them on a level that is too high for them to achieve. Unfortunately at times congregants can be so impacted by the actions of a narcissistic leader, that they hold the leader in a space of perfection reserved for God.

There is an insidious cycle that creates an impenetrable loop of leaders being held on pedestals that seem to go higher and higher the more successful the appearance of the particular church. Because God’s holy perfection and inherent goodness often feel abstract and intangible, people look to clergy for glimpses of the divine in action, a more than reasonable expectation, as well as an understandable responsibility of those in

⁵²Christopher A. Beeley, “Theology and Pastoral Leadership” *Anglican Theological Review*, Vol. 91, No. 1, 27.

⁵³*Ibid.*, 28.

church leadership.⁵⁴ However, it is critical that a church leader's humanity, be seen by those they lead.

Here is where congregations can help, by not elevating leaders to levels that they cannot manage and according to scripture, were never intended to occupy. Parishioners have to abandon their strong desire for leaders to both model a flawless Christian life as well as enforce it within the walls of the church. All of us, including clergy, are striving toward righteousness. "I don't mean to say that I have already achieved these things or that I have already reached perfection. But I press on to possess that perfection for which Christ Jesus first possessed me" (Phil 3:12). T. D. Jakes in the 'Physician, Heal Thyself' chapter of his latest book notes,

Please realize that in elevating clergy to superhuman status, church members also play on the very real human weaknesses within every man and woman. Namely, that little, three-letter, dirty word, E-G-O. Depending on the personality and character deficiencies within someone, the last thing they may need is to be told how holy, perfect, and religious they are. An inherent performance-based standard within such a person becomes fueled by such attention and adoration, inflating their self-worth to the point where they either go into denial and self delusion over their own shortcomings and moral failures or else they compartmentalize them into a hidden, secret part of themselves that no one must ever discover. Then when their transgression is discovered or exposed, or when they confess because the weight of their burden has compressed their emotional spine to the point of threatening their life and sanity, these clergy experience the congregation's contempt for violating the illusion of performance perfection.⁵⁵

If Jesus desired humility and commended those who acknowledge their shortcomings, than our congregations must do the same. We must be mindful to not force leadership into Pharisee thinking and behavior. This is seen in the parable found in the Gospel according to Luke. Jesus tells the story of two men who were in church to pray

⁵⁴T. D. Jakes, *Let It Go: Forgive So You Can Be Forgiven* (New York, NY: Atria Books, 2012), 224.

⁵⁵*Ibid.*, 225-226.

before God. The one man was a Pharisee (leader) who out loud declared: “God, I thank you that I am not like other people—robbers, evildoers, adulterers-or even like this tax collector. I fast twice a week and give a tenth of all I get”(Lk 18:11-12). However, the other man who was a tax collector kept his head down and didn’t even feel worthy to come to the altar. His prayer was strikingly different, he prayed, “God, have mercy on me, a sinner” Lk 8:13). Jesus’ response to the second prayer models how we too should respond, He said, “I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

A leader admitting their faults, shortcomings, sins, and proclivities, hence their humanity, is a leader who is humbling themselves before God and those that God has given them charge over. Instead of allowing our spiritual leaders to be martyred for being human like the rest of us, consider how powerful it would be for them to receive mercy, grace, and healing love of those they have served so faithfully up until the point of error. If we are willing to see our clergy as wounded healers rather than superheroes, we have taken the first step in changing the artery blockage threatening the heart of the church.⁵⁶

Creating environments in our churches that are safe for transparency will not only free leaders, but will free those that they lead. No longer will church leaders feel they have to be dishonest with themselves, God, or their congregations, ushering them out of caves of silence that the enemy would love to keep them locked in. Admitting a dark feeling, emotion, or action is equivalent to turning the light on. When light comes in,

⁵⁶Jakes, *Let It Go*, 227.

darkness has to flee. It is at that moment that light can shine from those that stand in pulpits across the country. Not because of a perfect vessel, but because of perfect Grace.

Theology of Discipleship

The link between emotional health and spiritual maturity is a large, unexplored area of discipleship. Despite all the emphasis today on spiritual formation, church leaders rarely address what spiritual maturity looks like as it relates to emotional health.⁵⁷ As a result this researcher thought it necessary to take a look at discipleship, its importance and connection to church leaders, and how it is an overlooked area of spiritual maturity in the 21st century church.

The Word *disciple* occurs at least 230 times in the Gospels and twentieth-eight times in Acts.⁵⁸ Literally, disciple means a learner; the Greek word *mathetes* is the root of our word mathematics, which means “thought accompanied by endeavor.”⁵⁹ Disciples think and learn, but they also move beyond learning to doing and endeavor. Even in Jesus’ time, disciples were those who were more than pupils in school, they were apprentices in the work of their master.⁶⁰ The essence of the word disciple changed from the first time it is used in Matthew 5:1 to the last mention in Acts 21:16.

In the gospels, disciple already had meaning before Jesus used the word. In the first century, the cultural understanding of a disciple was one who was more than just a

⁵⁷Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids, MI: Zondervan Publishing 2003), 19.

⁵⁸Michael J. Wilkins, *Following the Master: The Biblical Theology of Discipleship* (Grand Rapids, MI: Zondervan Publishing, 1992), 40.

⁵⁹Gary C. Newton, *Growing Toward Spiritual Maturity* (Wheaton, IL: Evangelical Training Association, 1999), 15.

⁶⁰Ibid.

learner; the disciple was also a *follower* (once again we see the connection between thinking and doing)⁶¹ Bill Hull in his work *The Complete Book of Discipleship* goes further when he notes,

Throughout the Greco Roman world, great teachers were making disciples. Philosophers like Socrates had devoted followers who were trained under the guidance of an exemplary life. Disciples spent time with their master and became learning sponges, soaking up the teaching and example of the one from whom they were learning. Rabbis like Hillel and Shammai had disciples who learned how to interpret the Scriptures and relate them to life. The Bible also tells us that there were disciples of the traditions of Moses (Jn 9:28) and that John the Baptist had disciples (Mt 9:14, 11:7, 14:2), some of whom joined Jesus' mission.⁶²

In the book of Acts, Luke uses the term disciple to describe all followers of Jesus Christ. He also mentions that these believers were first called Christians at Antioch, but this is one of only two times he uses this word, and both occasions the term is used by outsiders.⁶³

Observing the noteworthy difference between the number of times that the word disciple is used, versus Christian in the Biblical text, it appears that the 21st century church has inverted the usage of the word. Being a Christian in many churches does not necessarily entail being a disciple—a student, follower or apprentice of Jesus.⁶⁴ It is apparent that there has been more emphasis on Jesus as savior of one's soul, and less emphasis on Jesus as Lord of one's life. A return back to a focus on discipleship would

⁶¹Michael J. Wilkins, *Following the Master: The Biblical Theology of Discipleship* (Grand Rapids, MI: Zondervan Publishing, 1992), 41.

⁶²Bill Hull, *The Complete Book of Discipleship: On being and Making Followers of Christ*. (Colorado Springs, CO: NavPress: 2006), 57.

⁶³John B. Polhill, *Acts: The New American Commentary* (Nashville, TN: Broadman Publishing), 273.

⁶⁴Anthony B. Robinson, "Follow Me: The Renewed Focus on Discipleship" *Christian Century*, (September 4, 2007).

represent a growing awareness that the church has too often promoted a gospel reductionism, focusing primarily on conversion and eternal salvation, and neglecting ensuring that congregants learned a holy way of life here and now.

There is an *identity crisis* in contemporary Christianity that is forestalling spiritual growth in the lives of believers and is eroding the health of the local church. This is not a contemporary crisis; Dietrich Bonhoeffer warned that the church had “evolved a fatal conception of the double standard—a maximum and minimum standard of Christian obedience.”⁶⁵ Hull describes the problem that lingers even today,

The common teaching is that a Christian is someone who by faith accepts Jesus as Savior, receives eternal life, and is safe and secure in the family of God; a disciple is a more serious Christian active in the practice of the spiritual disciplines and engaged in evangelizing and training others.⁶⁶

How will we be able to incorporate emotional health inspection and growth into our discipleship curriculums, if we have forgot that we are, in fact disciples? There is numerous proof that we are not focusing on spiritual formation. 21st century church leaders may be building large and strong buildings, but the question is are they building strong people? This researcher wants to suggest that the current state of the moral fabric of our country and churches, shows that we have abandoned discipleship. The proof is in the lack of power in the lives of most believers and the general effectiveness of the church in making an impact on society and accomplishing the Great Commission.

This researcher wants to suggest that the reason why the people who follow church leaders are not becoming disciples, is that church leaders have abandoned being

⁶⁵Dietrich, Bonhoeffer, *The Cost of Discipleship* (New York, NY: Touchston, 1959), 47.

⁶⁶Bill Hull, *The Complete Book of Discipleship: On being and Making Followers of Christ*. (Colorado Springs, CO: NavPress: 2006), 33.

disciples. A leader will often guide those they lead down a path that they themselves are walking. It is quite possible that when men and women became church leaders and Pastors, they forgot that their positions within the local church, doesn't excuse them from a life of discipleship. Taking on additional roles in the Body of Christ, should not move one to excuse themselves from the primary role of disciple of Jesus Christ. Leaders should always be in a posture of inspection and growth. This researcher suggests that the terminating of this role by many church leaders is what has stunted their growth and led to mistakes being made that reek of immaturity.

Furthermore some responsibility must be place on the shoulders of those on high ecclesial offices who promote and appoint men and women into positions of leadership within the church before assessing their level of spiritual growth. Dare one expose that there may be times when governing church leaders are fully aware that an individual may not be spiritually ready for leadership yet because of the maturity of their gifts their spiritual immaturity is overlooked. This is an even greater abuse to the individual put up to bat before the training had completed, and then was never instructed to continue the course for a lifetime. And now not only does the church leader suffer but those that they lead join them down their path of suffering.

Discipleship is the state of being a disciple; we are always in the condition of being disciples. In Galatians 4:19, Paul writes: "My dear children from whom I am again in the pains of childbirth until Christ is *formed* in you, how I wish I could be with you now." Here, Paul expresses a longing to see spiritual formation occur in the lives of the Galatian disciples—that their discipleship would produce changed lives and provide evidence that transformation was occurring. Spiritual formation is the sanctification or

transformation that happens during the process of intentional discipleship. (foot note Shirley pg. 211)

“When Christ calls a man,” says Dietrich Bonhoeffer, “he bids him come and die.” There are different kinds of dying, it is true; but the essence of discipleship is contained in those words.⁶⁷ Discipleship is costly. When someone has paid an enormous price for their role, it impacts how they view, use, protect, and conduct themselves in that role. It should be the aim of all churches that those that lead have first died.

Theology of Wholeness

We live in an era in which the experience of a fragmented self affects both our personal and our Christian identity. We long to be able to rely on a trustworthy, coherent sense of self and to live a life of integrity grounded in gospel values, yet we find it difficult to be engaged fully and wholly as Christian disciples.⁶⁸ It is not rare to hear Christian leaders today use the terms fragmented, alienated, isolated, ungrounded, or lost, to describe their current private reality. These terms they would never allow to be heard by those that follow them, or for some, by their very own family members. However, the separated self makes it painfully difficult to act congruently with their values and beliefs, causing many to find integrity non reachable.

It is noteworthy that when we explore the concept of wholeness from a theological lens its interconnectedness to religion is found in the derivation of the word. The word religion is either from the Latin, *religare*, meaning ‘to bind together’, or from

⁶⁷Dietrich, Bonhoeffer, *The Cost of Discipleship* (New York, NY: Touchston, 1959), 11.

⁶⁸R. M. Bumpus, “Awakening Hidden Wholeness: A Jungian View of Luke 10:38-42” *Journal of Psychology and Christianity*, vol. 29, No. 3 (2010): 229.

relegere, meaning ‘to gather together’. It is also relevant to consider the word *holy*, whose root meaning is ‘whole’ along with the word *heal* which means ‘to make whole.’ All of this indicates that religion is concerned primarily with the wholeness of life, as well as of the universe, of humanity, and of us as individuals.⁶⁹ An interest in the whole person is very much a part of the Christian tradition and biblical agenda. To have the abundant life is to be whole. The biblical record not enjoins us to embrace the whole life and experience, but to see all these things as summed up in what it means to be a person. We don’t have bodies, minds, spirits, and relationships; we are these things. If we are to reach wholeness and be at peace, we must bring these elements of ourselves into unity⁷⁰

The Judeo-Christian tradition was a corrective to the ancient Greek notion of dualism that fractured the sense of wholeness. The Greeks had espoused a separation of body and soul. Stanley J. Meyer notes,

Humans were thought to be composed of a superior and an inferior part: the breath-soul that inhabited the body. The breath-soul was of a higher order—the essence of the person, pre-existing in the realm of perfection and continuity after the death of the body. The body by contrast was of a lower nature—identical to the mortal flesh and synonymous with corpse. Hence, the body was thought to be merely a dwelling place for the vital force or breath soul and an evil in which we are trapped like an oyster in its shell.⁷¹

Neither Old Testament literature, nor New Testament literature, supports this dualistic thinking. Hebrew thinking conceived of human beings as incarnated souls; human life is

⁶⁹David Bohm, “Fragmentation and Wholeness in Religion and in Science” *Zygon*, Vol. 20, no. 2 (June 1985).

⁷⁰Stanley J. Meyer, “How Shall I be Whole? Perspectives on the Meaning of Wholeness” Campus Pastor, Texas Lutheran College.

⁷¹*Ibid.*, 115.

made up of many parts forming a psychophysical unity of totality.⁷² New Testament continues this thought in that Jesus' world view knows of no dualism of soul and body. In fact, he often uses the words for body, soul, and self interchangeably to mean the totality of our personhood.⁷³

Jesus illustrates this totality of the self when he reaffirms that we must respond to God with our "Heart, soul, mind, and strength" (Mk 12:29-30). St. Paul echoes the notion of the indivisibility of the self and the equal importance of our physical and spiritual life⁷⁴ by asserting that there is a *holy wholeness* (1 Thes 5:23) to our total self. We are, in our several parts, a total unity, and our several parts have an equal importance and value. Physical, spiritual, social/emotional, and intellectual aspects of the self always belong together in Old Testament and New Testament thought.⁷⁵ With this in mind, when we look at the impact that leaders have on those that they lead, it speaks to the impact that ones wholeness has on those they lead. Oneness isn't just within ourselves, or our connectedness to God, but it is equally about our connectedness with others. Therefore, one could conclude that our emotional state whether healthy or unhealthy directly impacts everything and everyone we are connected to. This is why a consistent evaluation and awareness of oneself emotionally, and in totality, must be a primary goal of church leaders. Stanley Meyer highlights how awareness of ourselves emotionally, ties into the

⁷²W. N. Porteous, "Man, Nature of, in the OT" *The interpreter's Dictionary of the Bible*, Vol. 3 (New York, NY: Abingdon Press, 1962), 243.

⁷³Vernon S. McCasland, *By the Finger of God: Demon Possession and Exorcism in Early Christianity in the Light of Modern Views of Mental Illness* (New York, NY: The McMillan Company, 1951), 246.

⁷⁴H. E. D. Whiteley, *The Theology of St. Paul* (Philadelphia, PA: Fortress Press, 1966), 37.

⁷⁵Stanley J. Meyer, *How Shall I be Whole? Perspectives on the Meaning of Wholeness* (Campus Pastor, Texas Lutheran College), 116.

health of our connections with others, thus consequently tying into being whole. Meyer notes,

To be whole also means to be at one with others, with one's environment, and with one's self – something that is an abiding interest to psychologists and social scientists. Our "fittedness" with all that surrounds us is a measure of our health and well-being. That runs contrary to the modern misguided notion which extols the virtue of being self reliant, for self reliance implies an independence from any connectedness to one's surroundings. Our age may look with admiration on the personality of James Bond (007) and the way in which he exemplifies the individual who stands Within himself, who is "above" being emotional, or having challenges, and to whom "relationship" means a skillful interacting with others to gratify self, but this is not what it means to be socially or emotionally whole. Nor is it socially and emotionally whole to be fully dependent on others so that one's self identity is lost in the group identity. To be socially and emotionally whole is to be aware of one's self, one's needs, one's motivations, one's passions, one's shortcomings, and one's connectedness in such a way as to cultivate wholesome and beneficial interpersonal and intrapersonal relationships.⁷⁶

The Bible offers numerous examples of one's exploration of their emotional state in a search for wholeness. In the Old Testament there is no better example of this than in the meditations of the Psalms. In the Psalms we see one reflecting in the meaning of life (Ps 8), on the joy of living (Ps 1), on one's anger and disappointment (Ps 69), even on a leaders review and repentance of mistakes, due to integrity failures (Ps 51). Likewise in the New Testament we see the same as Jesus weeps (Jn 11:35) or expresses anger (Mt 21:12) or compassion (Mt 9:36). Too with St. Paul, we see the example in his quest for wholeness of his tender feelings (Rm 1:8-12) or anger (Ga1:6-10) or deep internal turmoil over his own motivations and actions (Rm 7:15).

Unfortunately one's journey toward wholeness can be delayed when their inner experience is not available to their consciousness. Denial, repression, and projection are all defense mechanisms that people use to keep *down* (in the unconscious) difficult,

⁷⁶*Ibid.*, 117.

embarrassing, and what they perceive to be socially unacceptable aspects of their inner self. However, even though they may be hidden from the person's awareness does not mean that its presence is hidden to those connected to them. Further, it does not mean that the effects of these repressed actions or feelings are not infecting the carrier or those that the carrier leads. It is for this very reason that prophetic preaching can be reached for as a tool to bring what is unconscious to consciousness, and what is hidden to the light. You can only fix that which is being faced.

This researcher suggests that the nature of prophetic preaching, as truth revealed and told to power, is the way that church leaders will come to see, acknowledge, and begin to repair the areas in their lives that hinder their ability to lead with integrity. Movement toward wholeness takes place through a continuous series of transformations in which the conflict of what we know about ourselves confronts the very things that we would like to avoid about ourselves. This spark can be ignited through a prophetic word. However, in the case of church leadership, especially pastoral leadership, the question becomes where and from whom can this prophetic word come from. How does the *messenger* receive a vital message?

The process of coming to terms with hidden aspects of oneself is a true labor, a work which involves both action and suffering. Every operation of making the conflict between oppositions conscious is a *figurative death*.⁷⁷ It takes an unusual degree of self abnegation to question the fictitious picture of one's own personality and to get a broader knowledge of the heights and depths of one's own character.⁷⁸ If this be the case, it reveals that an individual may not have the strength to enter such a process and may need

⁷⁷Carl Jung, "The Relationship Between the Ego and the Unconscious" *The Collected Works of C. G. Jung*: Vol. 7, (New York, NY: Pantheon Publishing, 1934), 79.

⁷⁸*Ibid.*, 474.

Jesus said “I’ve come that you might have life, and have it more abundantly (Jn 10:10). Human life is thought to be an intricate fabric, a weaving together of the many parts of the self into one single seamless garment that is referred to as wholeness. So when leaders are able to reconcile all parts of themselves into wholeness, they will then be able to help those they lead towards that same goal. Then the church will become an emotionally healthy whole organism, ready to receive those that are fragmented, and show them how to journey towards that same goal.

CHAPTER FOUR

METHODOLOGY

Project Problem Statement

The Sanctuary at Kingdom Square has made a commitment in the last two years to evaluate its ministry effectiveness toward its members as well as the surrounding community in which it resides. Of high priority is a transparent review of the quality of leadership within the church. A journey has begun of personal reflection. Not just of the state of leaders abilities, but equally their emotional state. Carrying out most of the churches programmatic thrusts is occurring, however, there is more that can be accomplished both in outer and inner spiritual growth. This spiritual growth can only occur when the church is at its healthiest state. Leaders desire those they lead to be there best whole self, however, helping leaders to see the role they play in that desire becoming a reality, is more complex.

More attention to the emotional health of church leaders could strengthen the health of the church. An awakening of the role that emotional health has on leadership is not just a matter of academics or information. It is a matter of the leader being exposed to the truth of where they are causing a transformation of the heart, mind, and soul; the goal of prophetic preaching. Prophetic preaching/teaching awakens those to areas that were unconsciously or consciously repressed. Only when leaders are compelled to face the

emotionally unhealthy aspects of themselves, can they begin the journey of allowing God to heal themselves.

Hypothesis

Prophetic preaching/teaching is a pathway to encourage church leaders to examine their emotional health and how it impacts the health of the church. The hypothesis is that by participating in a curriculum that utilizes prophetic preaching/teaching, participants will be awakened to the connection that their emotional health has on their spiritual maturity. That awakening will encourage the leaders to seek counseling support. The overall health of any church or ministry depends primarily on the emotional and spiritual health of its leadership. In fact, the key to successful spiritual leadership has much more to do with the leader's internal life than with the leader's expertise, gifts, or experience.¹ This project should help leaders at The Sanctuary At Kingdom Square become committed to being emotionally healthy.

Intervention

In order to encourage the emotional health of church leaders and help them to see the connection between their emotional health and spiritual maturity, a model was developed using prophetic preaching/teaching to a selected group of leaders at The Sanctuary At Kingdom Square. A six-week curriculum was developed for this process and particular context by the researcher, a licensed minister and clinical therapist. The process can be replicated in other contexts. The curriculum includes pre and post surveys,

¹Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids, MI: Zondervan Publishing, 2003), 21.

participant profile/questionnaire, information on the connection between emotional health and spiritual maturity, the theology of leadership, the direct effect that a leader's character flaws has on those they lead, two Bible studies, sermon, testimonial article, reflection notes, and a fill in the blank review. Participants were encouraged to add additional journal notes, study notes, and supplementary information. By including supplementary notes and information participants would be prepared to fully engage in group discussion and enlightenment.

Selection of Participants

Deciding who would be the participants in this Doctor of Ministry project began with this researcher meeting with her pastor, Reverend Anthony G. Maclin, to review the project abstract. Pastor Maclin had numerous questions as to the most effective way to conduct the methodology. He asked an initial question of whether the focus group had to consist of the same people each week. This question was posed due to his desire to have this project exposed to every leader within the church. It was his initial thought that one session be held with the leaders within each of what is thought as the umbrella ministries within the church (Ministerial staff, Deacons, Deaconess, trustees, music ministry, and administrative staff). It was explained that the curriculum would need to be conducted for a minimum of six consecutive weeks. As a result, we would need to initially conduct it with the same group from start to finish.

The Sanctuary at Kingdom Square conducts an intense training curriculum for lay leaders within the church that feel a calling to ministry (preaching/teaching). This learning experience is called The Sanctuary School of Ministry. It was agreed upon that it would be beneficial to both this researcher, as well as those journeying through the

school, to take six weeks out of their schedule to conduct this project. This project's sessions lined up with many topics that were already scheduled to be conducted. A proposal, including detailed schedule, was submitted to the Dean of the school for approval. This researcher met with the Dean who was more than willing to incorporate this project as a part of the education that these leaders would receive. It is noteworthy that upon reflection of the group chosen, it was ideal for those that were in the process of entering into a higher level of church leadership to be exposed to the content within this model. It was the hope that after journeying through the curriculum that many of these leaders would avoid the pitfalls that have been all too apparent within the church. This researcher attended a session that the school was conducting two weeks prior to the projected start of the project, to explain the project's purpose. All participants were invited to consider being apart of this Doctor of Ministry project and ten out of the eleven made the commitment.

Setting

Many things were considered in designing the experience. Initially this researcher was utilizing the rooms already reserved by the Dean of the school, however in later sessions this researcher requested a smaller space to create a more intimate feeling within the space. This proved helpful as we progressed within the curriculum and more personal topics were examined and shared within the group. Prior to the second session, chairs were re arranged from a presenter looking at rows of listeners (more formal educational arrangement), to a circular pattern (more group oriented arrangement). This researcher saw a major difference in the body language of the participants, and them becoming much more free to express themselves. This researcher's chair was equally apart of the

circle. This researcher made a note to only stand on occasion if directives were given at the beginning or end of the sessions. Ninety percent of the session this researcher sat with and on the same level as the participants.

Curriculum Design

A qualitative research method was chosen due to the project fitting the characteristics for this type of project. According to Creswell, qualitative research must meet certain characteristics. These characteristics are “natural setting, researcher as key instrument, multiple sources of data, inductive data analysis, participants’ meaning, emergent design, theoretical lens, interpretive, and holistic account.”² This project meets many of these characteristics. The researcher collected data and observed the participants in their natural setting. There were many face to face interactions over the course of the project. Secondly the researcher was the key instrument in the project who examined and collected data, observed behavior, and interviewed the participants. The researcher collected data from ten sources. This data was collected throughout the various weeks of the project.

A pre and post survey was utilized in week one and week two. There was a participant profile conducted in week one. In order to obtain data on how the bible studies and sermons impacted the participants the same four post questions were given at the end of week three, four and five. An interview protocol was utilized consistently throughout the project. The protocol consisted of an opening prayer, and then the researcher asked the participants if there were any reflections, or new knowledge they found in connection

²John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*: (Thousand Oaks, CA: Sage Publications 2009), 175.

to the focus that they may have wanted to share since the last meeting. Group process and exploration then began, according to the week of the project the participants were in. The session ended with comments or questions, followed by a closing prayer. All interview responses were recorded by the researcher. Data was also collected from the researcher's observation throughout the project

The data was managed by the researcher and stored in files for each participant. The researcher analyzed the data in an inductive manner. Patterns were observed and themes were recognized through interactive collaboration with the participants. This interaction included guided group discussion, formal and informal observation, and interviewing. Lastly, the researcher analyzed the project in totality by examining the pre and post tests of each participants and there feedback in the closing session. The researcher's final analysis will compare the hypothesis to the conclusions gained from the project's data.

CHAPTER FIVE

FIELD EXPERIENCE

This project was designed to assess the impact a prophetic preaching/teaching curriculum would have in encouraging the emotional health of church leaders at The Sanctuary At Kingdom Square. The purpose of the project was to show the connection between emotional maturity and spiritual maturity, while also bringing awareness to the role that a church leader's emotional health has on the health of the church. The curriculum was designed to be completed in six sessions.

Deciding who would be the participants in this Doctor of Ministry project began with this researcher meeting with her pastor, Rev. Anthony G. Maclin, on February 15, 2012 to review the project abstract. The Sanctuary at Kingdom Square conducts an intense training curriculum for lay leaders within the church that feel a calling to ministry (preaching/teaching). This learning experience is called The Sanctuary School of Ministry. It was agreed upon that it would be beneficial to both this researcher, as well as those journeying through the school, to take six weeks out of their schedule to conduct this project.

A proposal, including detailed schedule, was submitted to the Dean of the school for approval. This researcher met with the Dean on March 7, 2012. Upon closer review, we found that this project's sessions lined up with many topics that were already

scheduled to be conducted. The Dean was more than willing to incorporate this project as a part of the education that these leaders would receive. It is noteworthy that upon reflection of the group chosen, it was ideal for those that were in the process of entering into a higher level of church leadership to be exposed to the content within this model. It was the hope that after journeying through the curriculum, that many of these leaders would avoid the pitfalls that have been all too apparent within the church.

It was agreed upon that this researcher attend a session that the school was conducting two weeks prior to the projected start of the project. The goal of this initial contact on March 29, 2012 was to have the project's purpose explained by this researcher. The participants received a copy of the Project Proposal Abstract, the Introduction to the Importance of the Emotional Health Curriculum, and the Projected Curriculum Time Line. This researcher reviewed all the before mentioned documents and fielded any questions.

There were no questions at that point. The researcher continued in the initial contact by stating that all data collected would be held in the strictest of confidence and would be used within the context of analyzing the effectiveness of the curriculum. All participants were invited to consider being apart of this Doctor of Ministry project and ten out of the eleven made the commitment. The participants were asked to sign the bottom of the Projected Curriculum Time Line as their first official consent, and informed that on our first scheduled session they would receive a signed copy.

The curriculum began with ten group participants on April 12, 2012 at 6:30 P.M. Eight out of the ten participants arrived on time. The session began with greetings from the researcher, words of gratitude for the participants' willingness to participate in the

journey, and opening prayer. The researcher then reviewed the entire process, as it had been two weeks since our initial contact. The researcher also informed the participants that this project was not static, meaning the researcher could make adjustments throughout the project that were conducive to the success of the curriculum. The researcher then opened the session up for any question prior to beginning. The only question asked was if there were any written assignments that would need to be handed in. The answer to that question was no.

The researcher handed out a folder to each participant. The folder included the researcher's bio, the Project Proposal Abstract, a copy of their signed curriculum time line, 18 pages of reflection notes stapled (three for each day), and a packet which included the consent to release of information form, the pre-survey, and the participant profile/questionnaire. The researcher gave directions on how to complete the packet and gave the participants twenty minutes to complete it. Once finished the participants turned the packet into the researcher.

The session then moved to this writer asking the participants a series of questions. One, what was their understanding of emotional health? Two, how did they think the emotional health of a leader could impact those they lead? Three, Did they think that creating an emotionally healthy church depended on the emotional health of its leaders? The researcher posed one question, opened the floor for discussion, and wrote points that she felt were significant onto a post it pad chart paper that everyone could see. Time constraints dictated how long the group spent on each question.

In response to the first question, the participants had varied perspectives on emotional health. Some expressed that it was "making sure that you don't have any unresolved baggage." The researcher stopped to be clear on what, in their mind, constituted baggage. Others felt that emotional health dealt with serious clinical issues such as Bi-polar, schizophrenia, etc. The researcher utilized her clinical skill to explain the similarities and differences between emotional health and mental health, and ensured that the participants understood a cliff notes version of the two. The question also brought out a discussion on the history surrounding how the church has conceptualized emotional/mental health, and this allowed the writer to dispel some myths. The research that had been conducted for the historical foundation component of this dissertation proved very helpful during this exchange.

The second question brought out more questions from the participants than responses. Questions such as, how can someone following a leader know what's occurring with them emotionally, unless the leader shares the information? Additionally, how would a leader know that they are negatively impacting a follower if the follower doesn't share their concerns? These questions were welcomed as they allowed the discussion to be enlightening and educational. Themes such as non-verbal communication and cues, self-assessment, intuitiveness, and fear vs. courage were explored.

The third question was met with a question of what it meant for a church to be emotionally healthy. The researcher was thrilled to say the least that this question was asked. The researcher used this opportunity to encourage the participants to purchase "The Emotionally Healthy Church" by Peter Scazzerro. It is noteworthy that upon

reflection the researcher thought it would be helpful to provide the book for participants journeying through the curriculum as an additional resource and secondary instructor if you will. It also could be made to be a required purchase for reading along with each week. The book is one of the resources that helped in shaping certain aspects of the curriculum. As it helped the researcher, it could too help the participants. The researcher felt that the discussion was being divinely guided to lay a foundation for where the curriculum was headed.

The first session ended with a brief review of what was covered, and a reminder of what was on the agenda for the next weeks session. The participants were encouraged to write their thoughts and insights throughout the week on the provided reflection notes. The researcher asked if there were any questions and there were none. Two participants shared their excitement in participating in the curriculum and verbalized an expectation that it would be much needed. The researcher closed the session with a closing prayer.

The researcher reviewed the data collected from the participants. Table 1 below lists the results from the participant profile/questionnaire:

Table 1: Participants Questionnaire Results

Participant Profile / Questionnaire

Information from all leaders will be used
to focus the class content and will be held in strict confidence.

Personal Information

Name: _____

Address: _____

E-mail: _____

Gender: _____ Age: (circle range) -25 25-34 35-44 45-54 55-65 65+
 (F-6 / M-4) (2) (3) (3) (1) (1)

Marital Status: (circle one) S M D W
 (3) (5) (2)

Education: (circle one) GED HS Diploma Bachelor Masters Doctorate
 (2) (5) (2) (1)

How long a Christian: (circle one) -1 1-3 3-5 5-10 10-15 15-20 20+
 (10)

How long a leader in the church (circle one) -1 1-3 3-5 5-10 10-15 15-20 20+
 (1) (2) (1) (2) (4)

Have you ever received clinical therapy (circle one) Yes No
 (4) (6)

If therapy was offered to you would you participate (circle one) Yes No
 (7) (3)

Have you ever explored the connection between your emotional health & your spiritual maturity? (circle one) Yes No
 (5) (5)

What type of leader are you? _____

Did the church offer you training on leadership prior to becoming a leader in the church:
 (circle one) Yes No
 (6) (4)

Did the church discuss and or assess your emotional state prior to you becoming a leader
 in the church: (circle one) Yes No
 (10)

Do you think that your emotional health impacts your leadership abilities:
 (circle one) Yes No
 (9) (1)

As a leader do you feel comfortable confronting another leader if their actions lack
 integrity & put them and others at risk (circle one) Yes No
 (6) (4)

The participant profile/questionnaire provided demographic information on the curriculum's participants. The participants consisted of four males and six females. Two were between the ages of 25-34, three were between the ages of 35-44, another three were between the ages of 45-54, one was between the age of 55-64, and one was over 65 years of age. Five participants were married, three were single, and two were divorced. Two participants had a maximum of a high school diploma, five a maximum of a bachelors degree, two a maximum of a masters degree, and there was one with a Ph.D. All ten participants had been Christians for twenty plus years. The years in leadership varied. One had been a leader within the church for four months, two had been for five to ten years, one had been for ten to fifteen years, two for fifteen to twenty years, and four had been leaders for over twenty years.

Six participants had never received any form of counseling, and four had. Seven said if therapy was offered they would accept it, however three said they would not. Whether any of the participants had ever explored the connection between their emotional health and their spiritual maturity was divided, five reported they had and five had not. Four participants reported that the church offered them training on leadership, and six reported the church had not. All ten participants reported that the church did not discuss or access any aspect of their emotional health. Nine participants reported that they thought that their emotional health impacts their leadership abilities, and one reported they did not. Lastly, six reported that as a leader they would feel comfortable confronting another leader if that leader's actions lacked integrity, and four said they would not.

The researcher then reviewed the data collected from the participants pre-survey. The findings are recorded in parenthesis ***()*** bolded. Table 2 below lists the results from that pre-survey:

Table 2. Leaders Pre-Survey Results

EMOTIONAL HEALTH OF LEADERS					
PRE/POST-SURVEY					
Please answer the following questions as truthfully as possible. Your answers will be held in confidence and only discussed within this group.					
	In this section, please rate the following statements:	Strongly agree	Somewhat agree	Somewhat disagree	Strongly disagree
1.	I know the importance of me being emotionally healthy.	1 *(8)*	2 *(2)*	3	4
2.	If I had emotional challenges I would seek out counsel.	1 *(3)*	2 *(3)*	3 *(4)*	4
3.	I would rather seek counseling from a professional counselor.	1 *(4)*	2 *(4)*	3 *(2)*	4
4.	I would rather seek counseling from a pastoral counselor.	1 *(3)*	2 *(4)*	3 *(3)*	4
5.	If someone came to me in regards to actions on my part that lacked integrity I would be open to it.	1 *(3)*	2 *(3)*	3 *(2)*	4 *(2)*
6.	I fully understand the connection between emotional health and spiritual maturity.	1 *(5)*	2 *(2)*	3 *(3)*	4
7.	I fully understand how my emotional health impacts how I lead within the church.	1 *(3)*	2 *(5)*	3 *(2)*	4

8.	I fully understand how my decisions and actions as a leader directly affect the church, those I lead within the church, and my family.	1 *(8)*	2 *(2)*	3	4
9.	I know biblical accounts of unaddressed emotional health issues of a leader impacting others.	1 *(7)*	2 *(2)*	3 *(1)*	4
10.	The emotional health of church leaders, is important to the health of churches.	1 *(6)*	2 *(4)*	3	4

The second session was held on April 19, 2012. The researcher opened the session with prayer. The participants were asked to share any reflections that they made since the last session that were striking. Three of the ten participants shared what they wrote. The researcher reviewed the agenda for the session and asked if there were any questions. The session focused on identifying various character flaws, temptations, and challenges that have the potential of impacting leaders, those they lead, and the church as a whole. The participants listed pride, greed, lust, envy, arrogance, sense of entitlement, perversion, lying, manipulation, coercion, lack of balance, anger, resentment, and abuse (victim or aggressor). The group spent time processing how each area would impact the above stated categories.

Next, the participants were challenged to think of reasons why a leader who had an area of struggle, would not seek counsel. Some possible reasons were shame, fear, pride, ego, vulnerability, denial, concern for reputation, the church does not provide counsel, or the leader is unaware that counsel is available. It was evident that four of the participants did not prior recognize how some of these challenges could greatly impact the way in which a leader leads. The discussion was very in depth and the participants

appeared to get a fuller picture of how a leader could find them selves in the midst of a challenging situation, feeling as if they had no way out. The topic of denial was the word the researcher was most hoping would surface. Denial was the word used as a segue to introduce the power of a prophetic voice as a tool to encourage a leader to acknowledge and address undealt with emotional health issues. It also set the group up for the next session.

The researcher shared the power of the prophetic voice. Discussion centered around the need to speak truth to power, and for power to hear truth. The group was intentional in sharing that they felt the prophetic voice has been absent, silent, or hushed in recent years. The researcher agreed with their assessment. It was noteworthy however that the participants identified that operating as a prophetic voice is an enormous burden that many of them would not want. Their admittance of that fact was in line with the responses to the last question posed on the participant profile/questionnaire (Table 1).

The researcher passed out copies of a testimonial article written about the experience of a prominent pastor's ex-wife. The article put a face on the sessions' discussion that evening, and solidified the importance of the curriculum. After the researcher read the article one could feel the thickness of emotion in the room. The researcher choose to allow a couple of moments of silence as some shook their heads, others hung their heads down, and two wiped tears from their eyes. The power and the conviction behind the article needed to sink in. The silence was broken by a participant saying "this should never have ended like that, somebody should have helped this pastor and his family." After fifteen more minutes of discussion, the researcher reviewed the agenda for the next week. The researcher asked if there were any questions, which there

were none, and reminded the participants to journal any reflections on their reflection notes. The session was closed out with prayer.

The third session was held on April 26, 2012. There was one participant missing due to an unforeseen emergency. Session opened with prayer by the researcher. The participants were asked if they had any reflections that they wanted to share with the group. Six out of the ten participants shared reflections that were connected to the impact that the testimonial article shared at the conclusion of the last session had on them. Discussion centered on the impact that un dealt with emotional challenges can have on a church leaders family. In addition the participants questioned what could be put in place by various denominations and churches to ensure that a church leader can get the help they need even if they do not realize they need it. The researcher was pleased that these questions had been contemplated and articulated. The curriculum is designed in hopes that these very questions would be asked, and their answer sought after.

The researcher wrote down each question and informed the participants that as we journeyed through the curriculum we would add to the brief answers given. Next we began the Bible study on 2 Samuel 12:1-13. It is noteworthy that three out of the ten participants were not familiar at all with this biblical story. It was necessary that we back up to look at the 11th chapter of 2 Samuel because it directly ties into chapter 12 and provided the back drop for what occurs in the focal text. Additionally, time was given to review Psalm 51 for participants to observe David's (the leader's) response to the prophetic word.

The researcher observed the gradual disappointment for some, and disgust for others, on the faces and comments of the participants as David's actions in 2 Samuel 11

were read. The researcher used probing questions in order to guide the participants to look at the deeper issues that may have compelled David to make the choices he made. Additional questions were asked in regards to what could have been done to help David after each poor choice to possibly avoid the next. After, we looked at how many people were impacted by each decision that David made. The researcher interchanged Senior Pastor with David's role, or Ministry leader with David's role, and placed the focal text in a modern scenario to drive the point even deeper. This enabled the participants to work through how his actions would look today in a 21st century context.

The participants expressed concern that when initially confronted by the prophet Nathan, David was unable to see himself within the story. It was this observation that enabled the group to discuss the various defense mechanism that are used by individuals in order to avoid seeing, accepting, or dealing with deep rooted feelings of pain, shame, low self worth, fear, rejection, and or abandonment. The researcher questioned how much it would take for the participants to see themselves. Could it be that in fact "They are the man or woman" (2 Samuel 12:7a "Then Nathan said to David, You are the man!") This one declaration was very powerful for the participants. The researcher stated it with great emphasis. Many shared that often leaders need someone to have the courage and boldness to come to them and say such a thing. Others in response asked whether they would honestly be open to receive it.

The participants entered into a dialogue on some leader's tendency to create a culture of fear. We identified this comes from a leader being overly controlling, and themselves fearing what would happen if they allowed themselves to be examined. Discussion moved to the benefits and drawbacks to creating a culture of transparency

within the church. As each insight was expressed the researcher to note of them on chart paper that was visual to the entire group. Each participant was asked to write them down on their reflection note so that in between sessions they would remember what was explored. Fifteen minutes before the session ended the researcher handed out the Bible study/sermon post questions for the participants to fill out at that time. After they completed the post questions, the researcher asked if there were any questions, reviewed the agenda for the next session, and closed out with prayer.

The researcher then reviewed the data collected from the participants Bible study/sermon post questions for 2 Samuel 12:1-13. The findings are recorded in parenthesis ***()***. Table 3 below lists the results from the Bible study/sermon post questions:

Table 3. Bible Study/Sermon Post Questions – 2 Samuel 12:1-13

1) Do you now have a greater understanding of how un addressed emotional health challenges could impact how you lead within the church?

Yes _____	Somewhat _____	No _____
()	*()*	*()*

2) Do you have a greater understanding of the connection between emotional health and spiritual maturity?

Yes _____	Somewhat _____	No _____
()	*()*	*()*

3) Would you now be more open to participate in counseling if you identified or were made aware of you having some emotional health challenges?

Yes_____ Somewhat_____ No_____

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4) Would you now be willing to offer counseling services for your church (especially its leadership)?

Yes_____ Somewhat_____ No_____

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The fourth session was held on May 3rd, 2012. The session began with prayer. The researcher asked if there were any reflections that any of the participants wanted to share. Two participants stated that they wrote down past scenarios that they have experienced in church that were similar to the story in 2 Samuel 11 and 12. They briefly shared the scenarios and the group as a whole agreed to there match to last weeks session. However one of the participants noted that in her scenario it took over four dialogues to help the leader see their shortcomings.

A third participant made a powerful testimony sharing that he repented after the last session for the times that as a leader he has made mistakes and attempted to cover them up for fear that he would lose his position. The researcher waited to respond in order to observe the responses of the other participants. It is wonderful to report that they embraced the transparency of the leader. One making the comment “Brother, this is why we are in this group. Now that you know I bet you will not do it again.” It was at this

point that the researcher observed the group bonding together. They recognized a unity in journeying through the curriculum together. That one participant's courage to share his own shortcomings, opened up a flood gate for others to do the same. We will see this unfold as we continue on in this chapter.

The researcher then brought the group to the week's Bible study on Luke 9:37-43; 46-48. The connection of these particular verses to one another in the context of this curriculum had a huge impact on the participants. The researcher must admit that she too had the same initial response to the revelation. The participants were able to recognize how one dealt with internal issues have the potential to literally deem a leader non effective in carrying out their duties. This insight into the text was especially needed for three participants who had earlier stated, and their data spoke to, a perspective that one can be dealing with unresolved issues internally but still be effective as a leader in their spiritual duties.

This biblical text ushered in the discussion on the connection between emotional health and spiritual maturity. At that time the researcher was able to move the participants into a theological discussion. We briefly reviewed the theology of leadership, the role that discipleship can have in growing a leader both in his emotional state as well as his spiritual state, and that one can not be kept separate from the other because we are whole beings. Interestingly an impromptu research was done in the midst of the session. Eight out of the ten participants stated that after the dialogue that had just occurred, they recognized that they did not have an understanding of just how one's emotional health can impact their spiritual maturity. The researcher made note that these responses were conflicting to the results of question #6 on the pre-survey (Table 2). This could be due to

a presumption that one has more knowledge on a subject area then they actually do, or one not wanting to record that they were unaware.

The participants noted that like with us, even though Jesus did not over hear the disciples arguing about whom amongst them was the greatest, He was able to discern their hearts. That reality moved the participants to share that even if a leader thinks they are covering their inner challenges or turmoil from their families, or those they lead, the turmoil can never be out of the sight of Jesus. The researcher noted that once an area is brought from under a covering and exposed, it is at that time that one can hear a teaching from Jesus that has the power to re route ones course.

The session ended with the researcher encouraging the participants to allow hidden challenges to come to the surface. The message that only what is faced can be fixed was reiterated. The damage and the turmoil that the leader and those connected to them suffer thru is far greater than any suffering they believe would come from acknowledging that they need some support. Bondage finds rest in darkness, while freedom finds rest in light. Fifteen minutes before the session ended the researcher handed out the Bible study/sermon post questions for the participants to fill out at that time. After they completed the post questions, the researcher asked if there were any questions, reviewed the agenda for the next session, and closed out with prayer.

The researcher then reviewed the data collected from the participants Bible study/sermon post questions for Luke 9:37-43; 46-48. The findings are recorded in parenthesis ***()*** bolded. Table 4 below lists the results from the bible study/sermon post questions:

Table 4. Bible Study/Sermon Post Questions – Luke 9:37-43; 46-48

1) Do you now have a greater understanding of how un addressed emotional health challenges could impact how you lead within the church?

Yes____ Somewhat____ No____

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2) Do you have a greater understanding of the connection between emotional health and spiritual maturity?

Yes____ Somewhat____ No____

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3) Would you now be more open to participate in counseling if you identified or were made aware of you having some emotional health challenges?

Yes____ Somewhat____ No____

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4) Would you now be willing to offer counseling services for your church (especially its leadership)?

Yes____ Somewhat____ No____

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Due to a scheduling conflict that the researcher was not aware of prior, the next session had to be pushed back one week. After the researcher was informed by a church official she then contacted all of the participants via email to inform them of the cancellation, and inquire as to whether they could add an additional week to their schedules. Fortunately the participants were understanding, and open to the additional week. As a result, the fifth session was held on May 17th. The session opened with the

researcher apologizing for the prior weeks session needing to be canceled, and thanking the participants for allowing another week to be added to the curriculum's initial schedule.

The researcher opened in prayer and then asked if there were any reflections that anyone wanted to share. At that moment the researcher was glad that the participants had been encouraged to write their reflections down considering we had not met for two weeks. Four out of the ten participants shared reflections in connection to the last session. Two of the four reflections were information that the participants had received on cases of church pastors having fallen into a difficult situation due to unresolved issues. One was a case of sexual impropriety, and the other a case of fraudulent financial dealings and greed. Both cases occurring in the same state where this curriculum was being held. Each participant was aware of these pastors and their congregations. In addition, three out of the ten participants had family members that were in leadership positions within these churches. One participant brought in a copy that he made of an article in the Washington Post that spoke to the current church crisis that he had shared.

The researcher used the information in the article to enter into a brief discussion of where emotional health may have played apart in the life of these leaders. One pastor had a documented history of a gambling addiction. There were three out of ten participants who felt led to share their personal stories of what caused them at one time to enter into counseling. Two out of the three were challenges with addiction. Again, the researcher found that the other participants were supportive, non judgmental, and appreciative of their peers' willingness to share. This was a sign that we were able to create a safe space in which this curriculum could be administered. Interestingly, the

discussion that occurred as a result of the reflection review time led the session right into the closing sermon.

The researcher preached a sermon titled “Wash and be Cleaned” from Isaiah 1:2-6; 16-20. The sermon was a prophetic message taken from the Old Testament prophetic book of Isaiah. The researcher read the verses in both the New International Version, as well as the Message Bible Version. The sermon was met with many visual signs of agreement mixed with conviction. Afterward, the participants highlighted their amazement at how a text that is considered to be ancient, can appear to have been penned for the 21st century church. Isaiah’s words hit home in a quite eerie way.

The researcher attempted to help the participants make the connection between how Isaiah’s prescription over two thousand years ago to “Stop doing wrong, and learn to do right”, is the same prescription that this curriculum is writing for the 21st century church. That prescription can be filled by leaders being open to receiving counseling to address their emotional health and entering into a continuous commitment to personal discipleship. Fifteen minutes before the session ended the researcher handed out the Bible study/sermon post questions for the participants to fill out at that time. After they completed the post questions, the researcher asked if there were any questions or comments as the curriculum was drawing to a close. The participants expressed their gratitude to Pastor Maclin for allowing the researcher to conduct this project with them. They also thanked the researcher for her efforts in implementing the curriculum and the excellence and spirit in which she did. The participants verbalized that they felt strongly that every leader in the church participate in this curriculum. The researcher thanked the participants for their feedback and ensured them that Pastor Maclin would be informed of

their appreciation to him. At that time the researcher reviewed the agenda for the closing session, and closed out with prayer.

The researcher then reviewed the data collected from the participant's Bible study/sermon post questions for the sermon "Wash and be Cleaned". The findings are recorded in parenthesis ***()*** bolded. Table 5 below lists the results from the bible study/sermon post questions:

Table 5. Bible Study/Sermon Post Questions

1) Do you now have a greater understanding of how un addressed emotional health challenges could impact how you lead within the church?

Yes____ Somewhat____ No____
() ***()*** ***()***

2) Do you have a greater understanding of the connection between emotional health and spiritual maturity?

Yes____ Somewhat____ No____
() ***()*** ***()***

3) Would you now be more open to participate in counseling if you identified or were made aware of you having some emotional health challenges?

Yes____ Somewhat____ No____
() ***()*** ***()***

The closing session was held on May 24th, 2012. The researcher was told upon her arrival to the church that the room that the last five sessions had been held in was not available. The researcher understands the impact that change of routine, even of a physical space, can have on a group however she hoped that since it was the closing session it would not have much of a distracting force. Unfortunately there were two of the ten participants that were not able to make it to the closing session. The researcher was able to have them fill out their post survey that Sunday after church, and present them with their certificate of appreciation.

The session began with opening prayer. The researcher did a brief review of the highlights of what the curriculum had attempted to accomplish, along with highlights of significant moments that occurred in the sharing of time. The participants were asked to share their thoughts on the curriculum experience. All of the participants expressed that they believed the curriculum was enlightening for them, and one that would shape their lives moving forward as leaders within the church. When asked if they would be open to receiving counseling if aware that they were experiencing some challenges the each said that they would intentionally seek it out and now would no longer be ashamed to do so. The participants did suggest that the curriculum be laid out over a longer period of time so that there would be sessions strictly for reflection. Two participants asked if the researcher had resources as to where they could go if they, or someone they knew, needed counseling support. The researcher stated that she would email a list of three licensed Christian therapists in the area. This statement moved four other participants to ask for the same information.

The researcher made note of the expressions and suggestions given by the participants. She reiterated her deep appreciation for their willingness to trust the process, the researcher, and share their personal experiences with the group. At that time the researcher had all the participants stand to receive their official certificate of appreciation. Fifteen minutes before the session ended the researcher handed out the post-survey for the participants to fill out at that time. After they completed the post survey, the researcher asked if there were any closing statements and had the participant with the longest history of leadership within the church pray us out.

The researcher then reviewed the data collected from the participants post-survey. The findings are recorded in parenthesis ***()*** bolded. Table 6 below lists the results from the post-survey:

Table 6. Leaders Post-Survey Results

EMOTIONAL HEALTH OF LEADERS					
PRE/POST-SURVEY					
Please answer the following questions as truthfully as possible. Your answers will be held in confidence and only discussed within this group.					
	In this section, please rate the following statements:	Strongly agree	Somewhat agree	Somewhat disagree	Strongly disagree
1.	I know the importance of me being emotionally healthy.	1 *(10)*	2	3	4
2.	If I had emotional challenges I would seek out counsel.	1 *(10)*	2	3	4
3.	I would rather seek counseling from a professional counselor.	1 *(6)*	2 *(4)*	3	4

4.	I would rather seek counseling from a pastoral counselor.	1 *(8)*	2 *(2)*	3	4
5.	If someone came to me in regards to actions on my part that lacked integrity I would be open to it.	1 *(8)*	2 *(2)*	3	4
6.	I fully understand the connection between emotional health and spiritual maturity.	1 *(10)*	2	3	4
7.	I fully understand how my emotional health impacts how I lead within the church.	1 *(9)*	2 *(1)*	3	4
8.	I fully understand how my decisions and actions as a leader directly affect the church, those I lead within the church, and my family.	1 *(9)*	2 *(1)*	3	4
9.	I know biblical accounts of unaddressed emotional health issues of a leader impacting others.	1 *(10)*	2	3	4
10.	The emotional health of church leaders, is important to the health of churches.	1 *(10)*	2	3	4

It is noteworthy that many participants articulated that going to a counselor who is professionally trained would be preferred. However, the optimal choice would be a counselor that had both the professional skill as well as insight into spiritual matters. As a result the participants stated that their preference would be a licensed Christian Counselor, or a Certified Pastoral Counselor. Interestingly, the participants felt if the counselor they saw had a professional license, it would greater ensure the chances of the sharing being kept confidential. This researcher is in agreement with that perspective.

Those that seek counsel want to know that the professions code of ethics is fully enforced. Four out of the ten participants shared personal testimonies of them seeking out

counsel from those in Pastoral roles and the information not being held in confidence. Two of the four participants felt that the information was later used against them. Three of the four believed the information was initially shared with the spouse and children of the Pastor that provided the counsel. They believe that is how the information began to spread throughout their local congregation. All of these testimonies are telling examples of the reasons why church leaders are apprehensive in sharing their challenges. Many church leaders need and want help working through difficult times, however fear prevents them from trusting that their story will be handled with care and confidence.

One participant made note on her post-survey under question number 8 that she does not fully understand, but that she would use the word better understand. She later explained that she has much more knowledge after having completed the curriculum, but she is aware that she still desires to know more. This was noteworthy for the researcher to return to the post survey questions and look at the use of the word fully, for the question becomes do we ever fully know or understand certain things in relation to ministry, or are we always in a state of learning more and growing. It is the researcher's opinion it is the latter.

Field Experience Conclusion

The researcher's original hypothesis was that by participating in a curriculum that utilizes prophetic preaching/teaching, participants would be awakened to the connection that their emotional health has on their spiritual maturity. That awakening would encourage the leaders to seek counseling support. The data reflected that this awakening did occur. There was evident self-reflection, theological reflection, and emotional

reflection. Based on the qualitative data, the following analysis in relation to this project can be made:

One, it is assumed that participants were well informed through, Bible studies, sermons, testimonials, group discussions, reflections, and academic education. Two, based on the observations of the participants and overall impressions of the process by a minister and trained licensed clinical therapist, all ten participants grew in their understanding of the importance of emotional health. Three, knowledge was gained on the impact directly and indirectly that a leader's emotional health has on those they lead. Fourth, participants were able to grasp the connection between their emotional health and their level of spiritual maturity. Fifth, the participants willingness to seek counsel increased after connecting their life experiences, and challenges, with those highlighted within the biblical text. It enabled them to see that their modern 21st century challenges were occurring years ago and as the wisdom literature of Ecclesiastes teaches us "there is nothing new under the sun" (Eccl 1:9).

The researcher contends that this curriculum was a success. It was designed as a first step in the process of helping church leaders to be open to seeing the need for emotional health counseling. The resources for clergy support are not as abundant as we would like at this time. However, there appears to be an awakening to the criticalness of its need. As a result there are a number of individuals, denominations, and private groups that are attempting to offer clinical support. The issue remains that if a church leader is unaware that they need the support, or are not willing to receive it, the concerns for the state of the 21st century church will grow worse. There has to be a vehicle that

encourages the emotional health of church leaders and this researcher believes that this curriculum could assist in that endeavor.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

This project was designed to assess the impact a prophetic preaching/teaching curriculum on emotional health would have on leaders from The Sanctuary At Kingdom Square. The data reflected that the curriculum accomplished the goal of encouraging leaders to see the importance of their emotional health in relation to the health of the church. While the project was a success, the researcher gained a number of insights throughout the course of the project, both from participant feedback and researcher observation. These observations aided the researcher to grow and recognize where improvements in the model can be made. First, the researcher concluded that a project of this nature would have even greater impact if conducted over a longer period of time.

The researcher would institute such changes as, the project being offered over the course of a minimum of twelve weeks. The project would begin with individual one on one sessions conducted by the researcher to gauge how the participant's view emotional health and their current emotional health state, leadership and their leadership style, and whether they have had challenges thus far along their leadership journey. The data from the project suggests the immense impact of the background of an individual on how they perceive the topic, and their willingness to examine themselves. As a result, each individual needs special time carved out with the project facilitator to receive guidance in coming to clarity on issues in their own personal experience.

This project was designed to fit the requirement. However, in future duplication of this model the researcher suggests expanding it to allow more time for a review of data on the current crisis in leadership, an assessment of the leaders leadership journey prior to beginning the project, reflections from each week, in depth discussions, and connecting the new perspective to the leaders specific role. Any process that deals with examining the emotional state of individuals is multi layered and complex. A longer curriculum would help to foster that process. The researcher would also add an additional session dedicated solely to the role that discipleship plays in one's awareness of their emotional health and their spiritual maturity. During this session the emotional/spiritual health inventory could be conducted. The additional session could ideally be placed before the third sessions content. This inventory could be used for the participants self-reflection, as well as being a tool to aid any future counseling that they may enter into.

Next, the researcher concluded that it would be helpful if the participants were all leading within the same roles. For example all pastors, all deacons, all associate ministers. Each leadership role brings with it challenges that are germane to that role. In addition, the weight of responsibility varies depending on the role. It was apparent during the course of this project that the weight a leadership role carries brings with it a need for different levels of awareness, for the one carrying the weight.

Another concept that emerged from the project was concern for how serious emotional distress, or past challenges with integrity went unnoticed prior to one assuming a leadership role within the church. The group discussed the possible need for the church to institute emotional/mental health screenings or assessments. It would be helpful for denominations to create a universal screening and allow room for each church to modify

certain areas if need be that speak to an individual church need. These screenings would be conducted on potential leadership candidates as an additional inquiry into their emotional state.

The awareness that discipleship is missing in the church as a whole, but especially within leadership, brought about a very inspiring and re igniting flame for the participants and this researcher. It became apparent that leaders would benefit from having leaders that check in with them on a consistent basis for review, support, and accountability. This mentor if you will would look to see signs that the church leader was continuing on a process of personal discipleship leading to continual spiritual formation. This researcher is currently still pondering how this model can help to create a way for leaders (especially Senior Pastors) to ensure they have the voice of Nathan near.

Lastly, the project would be even more complete in its effectiveness if it added a component to the end of the curriculum that can seamlessly transition a participant into counseling services. The purpose of this project is to encourage the emotional health of church leaders with the hope that if they recognize an area of need, they will see the importance of addressing it. Once the project has moved a participant to that awareness, it is important that they have resources at their disposal to address it while they are ripe to do so. The project can also provide an avenue by which a participant's family can be brought into the participant's journey. It is common when a leader is hurting and or struggling in the area of emotional health, that his or her family has been directly impacted. The clinical field refers to this occurrence as secondary trauma. They too may need support services as well as tools to help them support their loved one as they journey through this transforming experience.

The journey with God while creating this model has been a gracious unfolding for this author. As she reflects upon the journey, she can see how each phase and each chapter built upon the next, weaving together a tapestry that could only be divinely inspired. From the genesis of exploring her spiritual autobiography to this summation, she is keenly aware that all of her life's experiences both celebratory and challenging have led her to a passion for this model. What's more is not only was she the author and conductor of this project, she also found herself learning and examining right along with the participant. Even as a clinical therapist by profession, and one who gives great effort to maintaining an awareness of her emotional state, this researcher now fully realizes just how critical that continued examination is.

It is noteworthy however that prior to this journey the researcher never connected emotional maturity to spiritual maturity. She knew that immature and unchecked emotions damaged the self and others, but never connected it to being a source that stunted one's spiritual growth. The enlightenment to this reality made it apparent that this researcher had unknowingly accepted that one could be unfit emotionally but still serve well and effectively spiritually. As we look at the true meaning of effectiveness in ministry for Christ and growing as disciples this researcher now is of the opinion that that's not the case. For that insight, and the firmness by which she stands on it after much research, she will forever be grateful.

Never again will this researcher see church leadership the same. She is clearer than ever of the vital role that church leaders play on those they lead, and the overall health of the church. While studies are being done to assess outside trends, changes in culture, the impact that many new converts never having experienced church prior, has

on the current crisis of the 21st century church; it is painfully obvious that the needed assessment must be done on those inside leading these churches. As our American culture, legislative and judicial government, and even education system appears to be straying from the foundations of Christianity, it appears the church has done the same. We have abandoned being disciples of Jesus Christ. While the church is charged to follow *The Way*, so God can use it to show the way, the church has abandoned the way, pursuing its own way. As a result we are absent of true authentic spiritual leadership and it shows.

If embarrassing national scandals exposing, financial fraud, lack of integrity, abuse of power, violence, manipulation, and sexual improprieties was needed to get the church to see their current state then so be it. For many it has been a painful wake up call, but a wake up call needed nonetheless. Loss of reason and insight into one's emotional health is an experience of self-estrangement, a state of blindness that leads to misrecognition of oneself.¹ It is for this reason that emotional health and clarity must be paramount in the life of a church leader. The blind should not lead the blind, so then leaders must be able to see. Let us see God, allow God to help us see ourselves, and then lead others on a continuous process of doing the same.

¹Antigone Samellas, *Alienation: The Experience of the Eastern Mediterranean (50-600 A.D.)*: (Bern, Switzerland: Peter Land 2010), 153.

APPENDIX A
PROJECT PROPOSAL ABSTRACT

PROJECT PROPOSAL

ABSTRACT

PROPHETIC PREACHING THAT ENCOURAGES THE EMOTIONAL
HEALTH OF LEADERSHIP IN THE LIFE OF THE
SANCTUARY AT KINGDOM SQUARE

by

Khaalida T. Forbes

United Theological Seminary

Mentor

Rudolph W. McKissick, Jr., D. Min.
Harold A. Carter, Jr. D. Min.

This project was designed to address the need for church leaders at The Sanctuary At Kingdom Square to embrace the connection between their emotional health and the effectiveness of their leadership. The objective of this project is to highlight how unaddressed emotional health challenges heavily impact the effectiveness of church leaders, hence impacting those they lead. One's emotional health cannot be transformed until the truth of whom or where they are has been exposed and accepted. Prophetic preaching is a powerful tool that can be used to expose such truth. A comparative analysis will be conducted to measure the leaders level of understanding as to how their emotional maturity directly impacts their spiritual maturity. Using the method of qualitative research, pre and post surveys, group discussions, and follow up interviews, this project will provide evidence that prophetic preaching and bible study for the leadership had a positive impact in transforming their thinking on the connection between emotional health and leadership. In order to develop a theological understanding of emotional wholeness a curriculum for leaders will be developed consisting of a six week sermon series, Bible study, and group discussion to show how their emotional health directly impacts those that they lead. This document provides biblical, theological, and historical information that defends the importance of emotional wholeness. Emotionally healthy leaders produce emotionally healthy churches.

APPENDIX B

INTRODUCTION TO THE IMPORTANCE OF LEADERS EMOTIONAL HEALTH CURRICULUM

INTRODUCTION TO THE IMPORTANCE OF LEADERS EMOTIONAL HEALTH CURRICULUM

It is said that in order to destroy the army, take down, cripple, or taint the general. Likewise, if you want to destroy the body, attack the head. The adversary desires to destroy the church, and one of his greatest tactics is to strike those that are in positions of leadership. Leaders must embrace the connection between emotional health and spiritual maturity. The church is experiencing too many casualties of war, all because leaders refuse to be honest with themselves about where they are in their emotional states. Time must be invested in making the emotional health of church leaders a priority. The overall health of any church or ministry depends primarily on the emotional and spiritual health of its leadership.

When Church leaders begin to embrace the truth about the emotional parts of themselves, it will unleash nothing short of a revolution in their understanding of God, Scripture, and the true nature of Christian maturity. As church leaders grow emotionally, they will grow spiritually. It is time that we no longer deny the truth that emotional and spiritual maturity are inseparable. (foot note Scazzero pg. 20) It is this researchers hope that after the completion of this curriculum you will be encouraged to maintain an emotionally healthy life as you go forth in leadership within the Lord's church.

Thank you for your consideration,

Minister Khaalida Forbes, M.Div.

APPENDIX C
CONSENT TO PARTICIPATE

**PROPHETIC PREACHING THAT ENCOURAGES THE EMOTIONAL
HEALTH OF LEADERSHIP IN THE LIFE OF THE
SANCTUARY AT KINGDOM SQUARE**

CONSENT TO RELEASE OF INFORMATION FORM

We voluntarily agree to participate in the research project sponsored by Khaalida T. Forbes, as a requirement for completion of the Doctor of Ministry degree program offered by United Theological Seminary located in Trotwood, Ohio. We understand that the evaluation of our responses and thoughts will be conducted by Khaalida Forbes to ascertain the level of insight gained in the connection between emotional health and spiritual maturity in leadership and is also the basis of her doctoral dissertation.

I understand that the evaluation methods which may involve me are:

1. Recorded observations throughout the process,
2. My completion of evaluation questionnaire(s) and/or surveys,
3. My participation in several interviews throughout the process.

I grant permission for the interview to be tape recorded and/or transcribed, and to be used only by Khaalida Forbes for analysis of interview data. I grant permission for the evaluation data generated from the above methods to be published in the dissertation and future publication(s).

I understand that any identifiable information in regards to my name **will not** be listed in this dissertation or any future publication(s). Each participant will be referred to using a letter or a number.

Research Participant

Researcher

Date

APPENDIX D
PROJECTED CURRICULUM TIME LINE

Dissertation Research

The Sanctuary At Kingdom Square
Researcher: Minister Khaalida Forbes

Sanctuary School of Ministry

Research:

- 1) Leaders within The Sanctuary At Kingdom Square
- 2) 6 consistent sessions (Thursday's 7pm – 9pm)
- 3) Facilitated by researcher (Minister Khaalida Forbes, MDiv) in pursuance of Doctorate
- 4) Open honest feedback from participants on hand outs and during sessions

Projected Time Line:

Thursday April 12th – 1st session

(Profile/Introduction on emotional health, its impacts on church leaders, & those they lead)

Thursday April 19th – 2nd session

(Group discussion to look at whether leaders can identify how various character flaws can impact them and how it can impact those that they lead)

Thursday April 26th – 3rd session

(Bible Study on 2 Samuel 11; 12:1-13 – Nathan and David) (Psalm 51)

Thursday May 3rd – 4th session

(Bible Study on Luke 9:37-48 – Disciples and Jesus)

Thursday May 10th – 5th Session

(the challenges that are occurring in the church {God's House} are a direct example of the state of its {leaders house})

Thursday May 17th – 6th session

(Post test – are you now more open to receiving counseling support?)

I _____ (print name) agree to participate in this research knowing that I am/ or will be a vital component of leadership within the Kingdom of God serving at The Sanctuary At Kingdom Square. I will attend each session as listed above.

 Signature of participant

 Date

 Signature of researcher

 Date

APPENDIX E
PRE/POST-SURVEY

EMOTIONAL HEALTH OF LEADERS PRE/POST-SURVEY

Please answer the following questions as truthfully as possible. Your answers will be held in confidence and only discussed within this group.

	In this section, please rate the following statements:	Strongly agree	Somewhat agree	Somewhat disagree	Strongly disagree
1.	I know the importance of me being emotionally healthy.	1	2	3	4
2.	If I had emotional challenges I would seek out counsel.	1	2	3	4
3.	I would rather seek counseling from a professional counselor.	1	2	3	4
4.	I would rather seek counseling from a pastoral counselor.	1	2	3	4
5.	If someone came to me in regards to actions on my part that lacked integrity I would be open to it.	1	2	3	4
6.	I fully understand the connection between emotional health and spiritual maturity.	1	2	3	4
7.	I fully understand how my emotional health impacts how I lead within the church.	1	2	3	4
8.	I fully understand how my decisions and actions as a leader directly affect the church, those I lead within the church, and my family.	1	2	3	4
9.	I know biblical accounts of unaddressed emotional health issues of a leader impacting others.	1	2	3	4
10.	The emotional health of church leaders, is important to the health of churches.	1	2	3	4

APPENDIX F
PARTICIPANT PROFILE / QUESTIONNAIRE

Importance of Leaders Emotional Health Curriculum

Khaalida Forbes

Participant Profile / Questionnaire

Information from all leaders will be used
to focus the class content and will be held in strict confidence.

Personal Information

Name: _____

Address: _____

E-mail: _____

Gender: _____ Age: (circle range) -25 25-34 35-44 45-54 55-65 65+

Marital Status: (circle one) S M D W

Education: (circle one) GED HS Diploma Bachelor Masters Doctorate

How long a Christian: (circle one) -1 1-3 3-5 5-10 10-15 15-20 20+

How long a leader in the church (circle one) -1 1-3 3-5 5-10 10-15 15-20 20+

Have you ever received clinical therapy (circle one) Yes No

If therapy was offered to you would you participate (circle one) Yes No

Have you ever explored the connection between your emotional health & your spiritual maturity? (circle one) Yes No

What type of leader are you? _____

Did the church offer you training on leadership prior to becoming a leader in the church: (circle one) Yes No

Did the church discuss and or assess your emotional state prior to you becoming a leader in the church: (circle one) Yes No

Do you think that your emotional health impacts your leadership abilities: (circle one) Yes No

As a leader do you feel comfortable confronting another leader if their actions lack integrity & put them and others at risk (circle one) Yes No

Appendix G

Bible Study/Sermon Post Questions

Bible Study/Sermon Post Questions

1) Do you now have a greater understanding of how unaddressed emotional health challenges could impact how you lead within the church?

Yes _____ Somewhat _____ No _____

2) Do you have a greater understanding of the connection between emotional health and spiritual maturity?

Yes _____ Somewhat _____ No _____

3) Would you now be more open to participate in counseling if you identified or were made aware of you having some emotional health challenges?

Yes _____ Somewhat _____ No _____

4) Would you now be willing to offer counseling services for your church (especially its leadership)?

Yes _____ Somewhat _____ No _____

APPENDIX H
Emotional/Spiritual Health Inventory

Emotional/Spiritual Health Inventory

Please answer these questions as honestly as possible.

Use the following scoring method:

- 1-Not very true
- 2-Sometimes true
- 3-Mostly true
- 4-Very true

PART A: General Formation and Discipleship

1. I feel confident of my adoption as God's son/daughter
and rarely, if ever, question his acceptance of me. 1 2 3 4
2. I love to worship God by myself as well as with others. 1 2 3 4
3. I spend quality, regular time in the Word of God and in prayer. 1 2 3 4
4. I sense the unique ways God has gifted me individually
and am actively using my spiritual gifts for his service. 1 2 3 4
5. I am a vital participant in a community with other believers.
1 2 3 4
6. It is clear that my money, gifts, time, and abilities are completely
at God's disposal and not my own. 1 2 3 4
7. I consistently integrate my faith in the marketplace and the world. 1 2 3 4

TOTAL _____

PART B: Emotional Components of Discipleship

Principle 1: Look Beneath the Surface

1. It's easy for me to identify what I am feeling inside
(John 11:33-35; Luke 19: 41-44). 1 2 3 4
2. I am willing to explore previously unknown or unacceptable
parts of myself, allowing Christ to more fully transform me
(Rom. 7:21-25; Col. 3:5-17). 1 2 3 4
3. I enjoy being alone in quiet reflection with God and myself
(Mark 1:35; Luke 6:12).
1 2 3 4
4. I can share freely about my emotions, sexuality, joy, and pain
(Ps. 22; Prov. 5:18-19; Luke 10:21). 1 2 3 4
5. I am able to experience and deal with anger in a way that leads
to growth in others and myself (Eph. 4:25-32). 1 2 3 4
6. I am honest with myself (and a few significant others) about

the feelings, beliefs, doubts, pains, and hurts beneath the surface of my life (Ps. 73; 88; Jer. 20:7–18).

1 2 3 4

TOTAL _____

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Principle 2: Break the Power of the Past

7. I resolve conflict in a clear, direct, and respectful way, not what I might have learned growing up in my family, such as painful putdowns, avoidance, escalating tensions, or going to a third party rather than to the person directly (Matt. 18:15–18).

1 2 3 4

8. I am intentional at working through the impact of significant “earthquake” events that shaped my present, such as the death of a family member, an unexpected pregnancy, divorce, addiction, or major financial disaster (Gen. 50:20; Ps. 51).

1 2 3 4

9. I am able to thank God for *all* my past life experiences, seeing how he has used them to uniquely shape me into who I am (Gen. 50:20; Rom. 8:28–30).

1 2 3 4

10. I can see how certain “generational sins” have been passed down to me through my family history, including character flaws, lies, secrets, ways of coping with pain, and unhealthy tendencies in relating to others (Ex. 20:5; compare Gen. 20:2; 26:7; 27:19; 37:1–33).

1 2 3 4

11. I don’t need approval from others to feel good about myself (Prov. 29:25; Gal. 1:10).

1 2 3 4

12. I take responsibility and ownership for my past life rather than to blame others (John 5:5–7).

1 2 3 4

TOTAL _____

Principle 3: Live in Brokenness and Vulnerability

13. I often admit when I’m wrong, readily asking forgiveness from others (Matt. 5:23–24).

1 2 3 4

14. I am able to speak freely about my weaknesses, failures, and mistakes (2 Cor. 12:7–12).

1 2 3 4

15. Others would easily describe me as approachable, gentle, open, and transparent (Gal. 5:22–23; 1 Cor. 13:1–6).

1 2 3 4

16. Those close to me would say that I am not easily offended or hurt (Matt. 5:39–42, 1 Cor. 13:5).

1 2 3 4

17. I am consistently open to hearing and applying constructive criticism and feedback that others might have for me (Prov. 10:17; 17:10; 25:12).

1 2 3 4

18. I am rarely judgmental or critical of others (Matt. 7:1–5). 1 2 3 4

19. Others would say that I am slow to speak, quick to listen, and good at seeing things from their perspective (James 1:19–20). 1 2 3 4

TOTAL ____

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Principle 4: Receive the Gift of Limits

20. I’ve never been accused of “trying to do it all” or of biting off more than I could chew (Matt. 4:1–11). 1 2 3 4

21. I am regularly able to say “no” to requests and opportunities than risk overextending myself (Mark 6:30–32). 1 2 3 4

22. I recognize the different situations where my unique, God-given personality can be either a help or hindrance in responding appropriately (Ps. 139; Rom. 12:3; 1 Peter 4:10). 1 2 3 4

23. It’s easy for me to distinguish the difference between when to help carry someone else’s burden (Gal 6:2) and when to let it go so they can carry their own burden (Gal. 6:5). 1 2 3 4

24. I have a good sense of my emotional, relational, physical, and spiritual capacities, intentionally pulling back to rest and fill my “gas tank” again (Mark 1:21–39). 1 2 3 4

25. Those close to me would say that I am good at balancing family, rest, work, and play in a biblical way (Ex. 20:8). 1 2 3 4

TOTAL ____

Principle 5: Embrace Grieving and Loss

26. I openly admit my losses and disappointments (Ps. 3:1–8; 5:1–12). 1 2 3 4

27. When I go through a disappointment or a loss, I reflect on how I’m feeling rather than pretend that nothing is wrong (2 Sam. 1:4, 17–27; Ps. 51:1–17). 1 2 3 4

28. I take time to grieve my losses as David (Ps. 69) and Jesus did (Matt. 26:39; John 11:35; 12:27). 1 2 3 4

29. People who are in great pain and sorrow tend to seek me out because it’s clear to them that I am in touch with the losses and sorrows in my own life (2 Cor 1:3–7). 1 2 3 4

30. I am able to cry and experience depression or sadness, explore the reasons behind it, and allow God to work in me through it (Ps. 42; Matt. 26:36–46). 1 2 3 4

TOTAL ____

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MATURITY 70

Principle 6: Make Incarnation Your Model for Loving Well

- | | |
|--|---------|
| 31. I am regularly able to enter into other people's world and feelings, connecting deeply with them and taking time to imagine what it feels like to live in their shoes (John 1:1-14; 2 Cor. 8:9; Phil. 2:3-5). | 1 2 3 4 |
| 32. People close to me would describe me as a responsive listener (Prov. 29:11; James 1:19). | 1 2 3 4 |
| 33. I have a healthy sense of who I am, where I've come from, and what are my values, likes, passions, dislikes, and so on (John 13:3). | 1 2 3 4 |
| 34. I am able to accept myself just the way I am (John 13:1-3; Rom. 12:3). | 1 2 3 4 |
| 35. I am able to form deep relationships with people from different backgrounds, cultures, races, educational, and economic classes (John 4:1-26; Acts 10-11). | 1 2 3 4 |
| 36. People close to me would say that I suffer with those who suffer and rejoice with those who rejoice (Rom. 12:15). | 1 2 3 4 |
| 37. I am good about inviting people to adjust and correct my previous assumptions about them (Prov. 20:5; Col. 3:12-14). | 1 2 3 4 |
| 38. When I confront someone who has hurt or wronged me, I speak more in the first person ("I" and "me") about how I am feeling rather than speak in blaming tones ("you" or "they") about what was done (Prov. 25:11; Eph. 4:29-32). | 1 2 3 4 |
| 39. I rarely judge others quickly but instead am a peacemaker and reconciler (Matt. 7:1-5). | 1 2 3 4 |
| 40. People would describe me as someone who makes "loving well" my number-one aim (John 13:34-35; I Cor. 13). | 1 2 3 4 |

TOTAL _____

Appendix I

Bible Study Luke 9:37-43; 46-48

Bible Study

Luke 9:37-43; 46-48

Vs 37-43 deals with issues of:

- 1) Leaders not being able to discharge their duties impacting those in need of deliverance

Luke 10:19

“I” have given you authority to trample on snakes and scorpions and to overcome all the Power of the enemy, nothing will harm you.

- 2) Leaders not being able to discharge their duties impacting how people view leaders

Vs 46-48 deals with issues of:

- 1) Pride in leadership

Proverbs 16:18

Pride goeth before destruction, and a haughty spirit before a fall (KJV)
First pride then the crash, the bigger the ego the harder the fall (MSG)

2 Chronicles 26:16

But after Uzziah became powerful, his pride led to his downfall

Proverbs 11:2

When pride comes then comes disgrace, but with humility comes wisdom

Isaiah 2:11

The eyes of the arrogant will be humbled and human pride brought low, the Lord alone will be exalted in that day.

- 2) The theology of Leadership / discipleship / wholeness

Luke 14:11

For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.

James 4:10

Humble yourselves before the Lord and he will lift you up.

Appendix J

Bible Study 2 Samuel 12:1-13

Bible Study 2 Samuel 12:1-13

Back drop is 2 Samuel 11

Characters: David, Bathsheba, Uriah, Nathan

David – King

Bathsheba – Wife of Uriah

Uriah – Husband of Bathsheba, Soldier in the army

Nathan – Prophet of God

2 Samuel 11:

What were the mistakes that David Made?

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

What underlying feelings / emotions may have led David to make the above mistakes?
(return back to top five list)

Who was impacted by the actions of David?

Why did the Lord send the prophet Nathan?

Psalm 51 – David's response to the prophetic word

Appendix K

Sermon “Wash and be Cleaned”

Isaiah 1:2-6, 16-20 (NIV)

Vs. 16a emphasis

“Wash and be cleaned”

My brothers & sisters in Christ, the church of the living God now finds itself in the midst of a transition. So much so that our private struggles have now become public. The light has been turned on, and what couldn't be seen is now plainly visible. The very things we thought were hidden situations, struggles, sins, and strongholds... proclivities, passions, perversions, and pride... desires, diseases, dysfunctions, and demons have now been exposed. Mainstream media has had a field day reporting “dark” situations never intended to see the “light” of day. And just when we think we have heard it all here comes another one, and if that one wasn't damaging enough, here comes another one. The reality for the 21st century church, however difficult to digest, is that perhaps our insides are infected, causing swelling that we at times presumably and incorrectly labeled growth. And the unclean has now oozed out making quite a MESS.

But before we settle comfortably in amnesia, lounging in a seat of judgment and condemnation, I hear God whispering a father like reminder of just how many things we've come thru UN EXPOSED. A reminder that we ourselves know exactly what a mess looks like, what a mess feels like, what a mess sounds like, and what a mess smells like. And I don't know about you on tonight but if I pause for just 10 seconds and take a stroll thru the beginning chapters of the unfinished book entitled MY LIFE I can recall times past when my immature impulses, erratic emotions, damaging desires, and prideful pursuits created messes in my very own life... (I KNOW I'm not alone in here)... As a result I found myself stuck in sticky situations, stuck in painful situations, and stuck in shameful situations; Things in my OWN life... had become a MESS! But thanks be unto our God that our sins & shortcomings have not been exposed and it is ONLY because of the Lords MERCIES that all of us in here have not been consumed.

It is in our focal text, that we observe our messes in 2012, being no different from the messes created by God's people Israel in 700 BC. Here we see the prophet Isaiah, as a spiritual house cleaner, charged by God to pull back the shades in order for "light" to expose and overcome the "darkness" of our messes. One of the primary purposes of Isaiah's prophetic ministry was to call the Nation of Judah back to God. For at that time the people of Judah had a form of Godliness, but in their hearts they were sinful and corrupt. Verses 2-4 is where we observe God plead his case that even the lowest and least intelligent of animals have enough knowledge to recognize their master, God says but not my children. Their problem is that they want me to be savior "of their lives" but won't let me be Lord "over their lives". My children think they don't need my help. They think they have this 'church thing' down pact. They don't know that I see the sins in their hearts, the mishandling of their resources, the pride in their preaching, and the manipulation of my sheep.

But this is where the text gets interesting, God asks in verse 5 "why should you be beaten any more?" Now that question is significant in that it lets us know these sins God speaks of are not new occurrences, but on the contrary these sins have been dealt with before. I often times we are in a state of shock when situations or people are exposed, not realizing that there have been previous time outs, previous disciplining, previous beatings... C'mon let's not be naïve, as if God hadn't been patience with us in the form of extended grace, but you must know that prior to the sheets being snatched off, their had been warnings... There was a conversation had BEFORE, there was a time out given BEFORE, there was a chastisement given BEFORE... that there was a detention before the suspension, and a suspension before the expulsion. God asks, "Why should you be beaten any more?" The Bible says, "What shall we say then? Shall we go on sinning so that grace may increase?... Certainly not!"

So I just want to know...IS IT THE PLAN CHURCH, for us to rebel FOREVER as if God's judgment will never land at our address, will never uncover our text messages, will never make public our twitter dm's, will never demand our private bank statements, or

will never reveal the husbands and wives that we've seduced that are not our own. My God today I ask simply because I'm in the TEXT

Verse 6 reveals that our whole HEAD is injured that means the priests, that means the Apostles, the Bishops, the Pastors, the ministers, the elders of the church, those that are supposed to be leading... so how then can the anointing flow when Psalm 133 is clear that its supposed to start at the head... the text declares we're walking around covered with bruises, welts, and infected wounds without any ointment or bandages... now as a visual, if any of us were walking down the street and saw a man or woman staggering along, with open wounds, clearly bruised or disfigured, bleeding with each step they took, as a bystander we would have enough care, concern, and courage to be able to approach that individual, approach that leader, and be able to say my brother... my sister... you need help!!! I don't know if you know, but you're clearly wounded, you're still walking around but we can SEE that your damaged, yeah you're STILL functioning, you're STILL preaching, you're STILL teaching, but your wounds are visual. How is it that we would get involved to aid an innocent bystander walking on the street but we wouldn't do that same thing to help a brother or sister in Christ? The Bible says, "As it is, there are many parts, but one body.... If one part suffers, every part suffers with it" (1 Cor 12:20,26a)

So the question on tonight is WHAT DO YOU DO with an organism that's head is injured and heart is sick? WHAT DO YOU DO with children that refuse to follow their father's instructions, nor heed his warnings? WHAT DO YOU DO when you realize you've made a mess of the very things that God has given you charge over, when you find your life looking like verses 2-6?... well I came on assignment to announce that you cant stay discouraged. Yes we have to own our actions but when it comes the WORD of God, no matter what you do, NEVER STOP READING because verse 16 & 17 hold the answer to get us out of our messes. The text says, "Wash yourselves and be clean".

God teaches two treasures very clearly stating.....

1) STOP DOING WRONG now some may think that's not a deep revelation but actually it is... bc it's something that we have such great difficulty being able to do. Stop doing wrong. In essence God is saying we need to Repent. And if we be honest to many of us have been repenting with our mouths and not with our actions. Repentance isn't just something that you say, the word repent is a verb... I don't have to tell you that a verb is an action word, which means repentance is something that you do, that you walk out, that you live out. Your words don't tell me that you're sorry, the fact that you don't do it anymore tells me that you're sorry. God says don't tell me, **SHOW** me 'Stop doing wrong'. I'm not going to wash you if I know that before I even finish, you've already started dipping in dirt! When I **WASH YOU** my desire is that you **STAY CLEAN**

But I love what God says next... that once you've found yourself in a mess, after you stop doing wrong the text says....

LEARN TO DO RIGHT! Now as a clinical therapist I know that doing right is a learned behavior... For it is not in our nature to do right... the **BIBLE** says we were born in sin and shaped in iniquity. we were not born with the inclination to do right! But as I reflected on the text I thought to my self, Lord "Learn to do right" this is the most elementary stuff I've ever read in your word. But then God said yes Khaalida it is elementary. It's elementary b/c I can't deal with you all on a college level until you **MASTER** elementary work. You've **HEARD** about doing right but you have not **LEARNED** to do right. See the world and the church have allowed you to skip past grades b/c of your academic accomplishments and your oratory skill but we're not skipping anything anymore. You have to prove to me that you've mastered my content. My church is going **BACK TO BASICS**. You need to stop doing wrong, and start doing what's right!

So God says with your MDiv's... Dmin's... and Phd's.... its now time to step into **MY** classroom ... Let me teach you exactly what I mean by doing right. I believe God was intentional in doing this b/c he knows us **ALL** to well. God knows that if it were up to **US** we would start doing what **WE** think is right. That we would start doing what's right in our **OWN** eyes... But God says No your right is not my right. Your right is to build

bigger buildings, and to have revivals that I never called you to . . . No, my right is to ‘seek Justice, to defend the oppressed, to take up the cause of the fatherless, and to plead the case of the widow.’ (vs.17)

We are not called to create comfy convenient Christian country clubs whose membership is closed to those who's skirts are too high, smells are too pungent, who split their verbs, and are addicted to things people substances and activities that are contrary to the will of God. We cannot forget that these are they that God wants to come. “The Spirit and the bride say, ‘come’ and let the one who hears say ‘come’ Let the one who is thirsty ‘come’” (Rev 22:17) Jesus came for the lost, Jesus came for the sinner, Jesus came for the outcast, for the left behind, for the marginalized, for the over looked.

The good news for Israel, is the same good news for us on tonight, that though we have turned our back on God over and over again, no matter how far we’ve fallen... no matter the magnitude of our mess... God is still standing ready and willing to reconcile us back to himself... Its right in the text....verse 18 God says ‘Come let us reason together... no matter how deep the stain of your sins, I, the Lord your God, can remove it. I can make you as CLEAN as freshly fallen snow. Even if you are stained as red as crimson, I can make you as white as wool.’

Now take note that the writer used the word crimson, for crimson was the color of a dye that was deep, red, and permanent... Crimson was such a powerful dye that it was virtually IMPOSSIBLE to remove from clothing... But the Bible says “For nothing shall be IMPOSSIBLE for God” (Luke 1:37) ... and isn’t it ironic that the color of the stain is the same color of the stain remover... for I hear the hymnist ask the question ‘what can wash away my sins’ ... and then turn around and answer ‘NOTHING but the blood of Jesus. What can make me whole again? NOTHING but the blood of Jesus. Oh precious is the flow that makes me white as snow no other fount I know, NOTHING but the blood of Jesus.

And at the end of the day it all comes down to the blood. The blood that shall never loose its power. Our problem is that we've become so sophisticated that we've been looking everywhere else instead of calling on the blood of Jesus. But the fact of the matter is that the blood still works. When we get into messy situations we try to call lawyers to clean up the mess instead of calling on the blood of Jesus to clean the one that created the mess in the first place. We call pr teams to come in and make statements on our behalf in attempts to smooth the situation over when we really need to be calling on the blood of Jesus.

So on tonight, by the power of the Holy Ghost, I now shift and stand as an intercessor... and declare God we repent and we say that we're sorry for forgetting the basics, for forgetting our foundation, for forgetting that the power to clean us up is in the blood... For the Bible says without the shedding of blood there could be no remission of sins... on tonight God we acknowledge that we've gotten ourselves in a mess we acknowledge oh God that we ourselves and aspects of your church are infected, so right now we plead the blood of Jesus over ourselves, and we plead the blood of Jesus over the church, we're saying that we recognize that we've created some messes, we recognize that our head is injured, we recognize that we've been walking around with bruises, welts, and infected wounds, bleeding all over your people. AND that's why tonight we need you to.....

CLEAN US UP LORD.....

Clean our hearts

Clean our minds

Clean our bodies

We need you to CLEAN US UP LORD.....

Clean our thoughts

Clean our intentions

Clean our actions

We need you to CLEAN US UP LORD.....

Clean our motives

Clean our decisions

Clean our speech

We need you to CLEAN US UP LORD

Purify our postures

Disinfect our decisions

Sanitize our Stains

Sweep our scandals

Scrub our sins away

Wipe our wishes & replace them with yours

WE NEED YOU TO CLEAN US UP LORD

The same words that rang out to God's people Israel through the Prophet Isaiah, are the very same words that ring out to us "Wash yourselves and be clean... For the mouth of the Lord has spoken.

APPENDIX L
Testimonial Article

Riva Tims: *When It All Falls Apart*
By Kristi Watts
The 700 Club

CBN.com - The news of the sudden death of mega pastor Zachery Tims shocked the Christian community. He was a man driven by unlimited energy and great vision to win souls to Jesus. In just a few short years, Pastor Zachery and Co-pastor Riva Tims, his wife of 15 years, grew their church of 5 to an astonishing 8,000- member congregation. But the pressure of their meteoric rise would eventually take its toll... on their marriage, on their ministry, and on the life of pastor Zachery Tims.

Riva Tims has spoken very little about the events that lead up to the death of her ex-husband.... Until now. "I loved that he had a boldness about him. He wasn't afraid. He was always thinking big... doing things grand. And that really pulled me in." Zachery and Riva were 22 when they first met at church. With a shared passion to win souls to Jesus they married and shortly thereafter ventured out to start a ministry in Orlando, Florida. "We labeled ourselves an outreach ministry. So our whole goal was to pull people in from the street, not to pull them from other churches, but really to get those that were unsaved. And I think the people felt our love, they felt our sincerity, and we were young.

We had a lot of zeal for the Lord, a lot of excitement." "If God said, 'Go on TV,' we had the faith to do it. If God said, 'Go into the community,' we just had the faith to do it." But as church membership grew at an astonishing rate so did their stature in the church world. "It becomes an empire. It becomes your own name that's highlighted. And it becomes about you when that's never how it's supposed to be. Everything ought to point to Jesus! Everything ought to point to the Lord." "And if you're not careful, they'll begin to worship *you* more than they worship God."

"In the beginning it did not affect us. He used to put on the back wall, *HUMILITY*, a huge sign. So every time he preached he would see that. But then when we moved to our last building, and TV, you know, we were on national television people were calling all the time, it started to infiltrate the church. And began to interfere in their marriage. "There was somewhat of a distance that began to take place. I could still connect, but I knew that there was something different." "The travel - When he began to travel a lot and wouldn't allow me to go. Then I knew something was wrong." "It was always a reason why I couldn't go. That's when I knew." "I found out that there was infidelity."

"In the beginning he was remorseful he got caught. And that's the part that hurt. There was no running after me, coming after me. He was trying to keep everything together." "My heart hurt. Not just in a spiritual way, not just in an emotional way, but a physical way. And I didn't realize that people hurt that badly." "But the Lord told me, 'Hold your peace.' That was the hardest thing you could ever do, to hold your peace when you get accusations, you know, 'Well, you're just weak.' God said, 'Hold your peace.'" "I loved my husband. And church belonged to God. I wanted my husband. And I wanted my

family. If that meant that we had to sit down or step away from the pulpit for a season, I was willing to do that. But that's not how, when you're in a mega-ministry."

Zachery was reluctant to step down from ministry to pursue counseling... but he did. "If I could have just had my husband sit down for a year... Pastors are like, 'No, your church is going to die!'" "No! If it belongs to God, someone else could come in, they could run the ministry and the family could get healed." But that's not how it happened. "They became enablers as well. But not realizing it. 'Members, well meaning, who loved their pastor, 'Pastor's okay. We don't care what you did. Pastor, just come back. We're going to support you.'" After only 3 months of counseling he chose to resume ministry. Riva felt her husband's return was premature. Their family was still hurt and broken. But she was even more devastated by the reaction of the leaders within their church. "I was just kind of booted out, so to speak - asked not to come back. It was like, 'If they see you, they won't heal,' I was told. 'So just stay away.'"

Believing things couldn't get any worse Zachery dropped another bomb. "He says, 'Uh, I have something else to tell you.' And he begins to share with me more about the affairs." When she tried to seek help from some other high profile pastors... "They would say, 'Get over it. It happened to me. You gotta think about the church. You gotta think about the ministry.'" "My mindset was, 'It first starts at home.' Your relationship with God starts at home first, before you can go out and minister. So that just kept bewildering me because I couldn't understand that." By now Riva felt abandoned by her husband, the church and at times... God. "I would try to rehearse in my mind, 'What did I do wrong that I would go through this?'" "Because in all actuality everything looked like he was being blessed and I was being rejected. And I kept saying, 'Why are they rejecting me? Why are they blaming me?' And I never could understand that."

But it was in that place of brokenness where Riva experienced the true loving heart of God like never before. And I just began to see God in a whole new light." "I realized He never left me! He was holding me. He was guiding me. He was instructing me. Although I couldn't hear Him clearly, His love never stopped." And that love would eventually transfer to her now estranged husband. "I thought I forgave him? But it was still rooted deeply and it was bitterness. It was resentment because I felt, 'You ruined my life.' I felt 'You took everything away because of what you did.'" "It wasn't until I began to pray for him, for real. And when I began to pray for him, I began to get compassion. I began to see the root of his struggles. I began to feel sorry for him. I began to feel love for him." "Then, and only then, forgiveness came."

As Riva spent time in prayer for Zachery the Lord began to reveal the areas of brokenness in her *own* life. "And so I began to take a look inside. And I didn't like what I found inside." "Self righteousness. Lust in my own self. Just wanting to be accepted by men and not God. So He began to shine the light on the filthiness in me. Again, I was going through something. God was purging things out of me when I thought he should have just been dealing with my husband." "But He said, 'No. There are things in you that also have to be rectified and changed and done better.' And thank God, I listened." Riva

and Zachery's marriage eventually ended in divorce. Zachery continued in ministry while Riva quietly focused her attention on raising their 4 children.

A week before Zachery was found dead in a New York hotel room, the couple had a chance to reconcile on a family trip to Puerto Rico. "He came to me and he said, 'I'm sorry.'" "He ended up telling his church at a marriage seminar that 'I believe my wife would have still been with me, and our family would have been okay, if I had listened to better counsel and ran after and fought for my family, instead of running and fighting for the church.'"

Today pastor Riva heads up a new ministry called *Majestic Life Church*.

"I teach 'No celebrity pastors'. You know, it's all about God."

She's also written a book called *When it All Falls Apart*, a candid portrait of how God heals those facing heartbreak and betrayal. "His blood can cover anything, no matter how dirty, no matter how nasty, no matter how horrible, it will cover. But you have to make a decision that you're going to repent and not continue as a lifestyle.

"God's grace covers. But when you go through a situation, when you find yourself in a trial or a tribulation, understand that God's love and his mercy are amazing. He is a forgiving God."

(Foot note http://www.cbn.com/700club/features/amazing/KW100_Riva_Tims.aspx)

APPENDIX M
REFLECTION NOTES

Reflection Note

Session # _____

After this session I felt and thought...

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.

As a result I feel compelled to...

[illegible]

Appendix N
Certificate of Completion

Certificate of Completion

This certificate of Completion is awarded to

John or Jane Doe

For the Participation in:

Prophetic Preaching that Encourages the Emotional
Health of Leadership in the Life of the
Sanctuary At Kingdom Square

Completed on May 10, 2012

Khaalida T. Forbes, Minister & Researcher

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